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EDITORIAL

The Dismal Score of Industrial Accidents

THE UNITED STATES Labor Bureau has issued a report on industrial accidents, covering mining, metals and railroads. Like many governmental reports it is a year behind the calendar, but is not, therefore, less informing. There were 198,945 accidents reported for these industries during the year, of which 4,442 were fatal and 1,630 left victims totally or partially disabled. These statistics do not include any figures for coal mining, except those for deaths. As coal mining furnished almost one-half of the fatalities it is fair to presume that other totals should be about doubled. This would make a total of industrial accidents in those industries having to do with mining and metals alone of more than 200,000. Railroads accounted for almost as many deaths as coal mining but the employees number four times as many. Even then railroading is still a dangerous occupation with a total accident rate of more than five in one hundred per year. The rate is much higher among those who operate trains. American coal mining is perhaps the most dangerous major occupation in the industrial world. The miners claim there were more than 200,000 accidents in their occupation alone last year. They state that every million tons mined cost four lives. A man has one chance in three to be hurt in some way every year while in the mines. In the past ten years 18,243 men have been killed in the bituminous mines alone. The fatality rate in Great Britain is only one-third our rate in America. Within two weeks during the past spring explosions in three mines snuffed out the lives of some three hundred men. In one case every man in the mine was killed. Yet we are told that dust explosions can be prevented with proper provision on the part of the management. Since the so-called open-shop campaign has been on certain em-

ployer associations have lobbied in legislatures for the repeal of laws requiring miners to pass an examination as to their competency to work at this dangerous business.

Contempt—A Dangerous Judicial Crime

POWER TO DECLARE one in contempt of the court was originally allowed the judge as a means of protecting his court from interference. The judge is made both prosecutor and jury in contempt proceedings. In star chamber days and under autocratic government it gave him the power of a monarch who, in his official function, could do no wrong. Out in New Mexico is an editor who declares judges are to be found who still use their power in such fashion, and extend their jurisdiction in contempt of court to cover their private person, their opinions, their reputation and even their corrupt practice. For several years Carl Magee has fought, through his paper in Albuquerque, to break up what he charges to be a corrupt ring of political manipulators in that state, of which he declares Judge David Leahy is one. He said editorially that he doubted if a single case, either civil or criminal, had been decided on its merits in this judge's court in ten years' time. The judge gave him a sentence of eighteen months in jail and a fine of \$4,000 and the governor immediately pardoned him. Again the judge cast him in jail and the governor ordered him released. The sheriff refused to obey the governor's order on the plea that the executive could not pardon for contempt, arguing that the judge has sole jurisdiction in cases concerning the dignity of his court. The attorney general of the state agrees with the governor and a writ of habeas corpus was procured for the doughty editor who had told the court he was not receiving due process of law. Under the habeas corpus writ the case

goes to the supreme court of the state for decision on the important question of what are the limitations of power in a judge's hands in contempt proceedings. It is a dangerous power to put in the hands of a mere mortal and judges would be more than human if they did not tend to give themselves the benefit of the doubt in its use.

The Spirit of Union Among the Methodists

IT HAS BEEN SUPPOSED by many that the southern Methodists would not be wholly hospitable to the proposals for union which were recently adopted by the Methodist Episcopal general conference meeting at Springfield, Mass. The two great Methodist bodies have had a separate existence for something more than three quarters of a century, and the southern body is considered more conservative, both in theology and in matters of church life. However, the general conference of the Methodist Episcopal Church South, recently in session at Chattanooga, Tenn., gave its approval to the program of reunion proposed and adopted at Springfield. This is a very important step toward the unification of this great company of Christians. As the multiplication of Protestant denominations proceeded by a process of division and subdivision, it is reasonable to suppose that one, at least, of the important lines of progress toward reunion must be the retracing of the steps and the healing of the more recent divisions, before there can be a reunion of those bodies whose separation is more deeply imbedded in history. At the same time, the Methodist and Wesleyan bodies in Great Britain have a promising program for reunion. The official leaders of these denominations are reported as being almost unanimously in favor of the plan and a large majority of the circuits have already voted in favor of it. It is pleasing to observe that, while it was generally predicted that the official leaders and the departmental officers would be the last to agree to the plan of union, the opposite has proved to be the case in all three of the churches concerned. Perhaps some injustice has been done in the easy generalization about the "secretarial mind," and in the assumption that those who hold high official positions would hesitate to approve union for fear of legislating themselves out of a job. One can apply to this case the immortal language of the Song of Deborah: "For that the leaders took the lead in Israel, bless ye the Lord."

Do Church Services Make Any Difference?

IT IS SOMETIMES CONTENTED that the term "church services" is a misnomer, because the so-called services of worship and instruction do not really serve, and that the term should be reserved for those activities which are more specifically directed toward social betterment. With a view to getting young people to think about the actual value of those activities which are carried on in churches, the Religious Education Association is offering prizes of fifty, twenty-five, and ten dollars for the best papers written by young people of high school age on the subject, "Does it make any difference to our town whether

or not our church continues its Sunday services and its other activities?" This gives opportunity for the consideration of the social utility both of assemblies for worship and of other church activities. There are a good many sympathetic outsiders who apparently go on the theory that church services have some inherent and specific validity apart from the question as to whether anybody attends them or not. At least, they like to have them carried on, though personally they do not take the trouble to attend. Something like this is the theory of the Catholic mass—that it produces a beneficent effect quite independent of the presence of worshippers. There are even many Protestant church members who, in practice, appear to maintain this theory. We should be glad to see these questions discussed: How much good do church services do to a town when only one-fourth of the people of the town go? And what further benefits would come to the town if more people went? Papers submitted in this competition should be limited to 2,500 words and should be mailed before March 1, 1925, to the Religious Education Association, 300 N. Michigan Ave., Chicago, signed with a fictitious name. The topic also suggests the consideration of what kind of services are of most use, and whether the eighty or ninety per cent of church members who habitually absent themselves from prayer-meeting or other midweek services are thereby voting that such services should be discontinued.

Fallacies in the Statistics of Immigrant Groups

THE NEW IMMIGRATION LAW, in changing the basis of the quota percentages from the number of immigrants of the respective nationality groups in the United States in 1910 to the number who were here in 1890, was an effort to place a lower limit upon immigration from the countries of southern Europe. There has been a current impression for a long time that the natives of these countries were less desirable immigrants, and this general impression was sustained by the testimony presented to the house committee on immigration by Dr. H. H. Laughlin of the eugenics office of the Carnegie Institution. Dr. Laughlin had made a study of the "individual physical, mental and moral quality and more particularly the potentiality of the immigrant as a parent of desirable Americans of the future," on the basis of statistics of ten types of degeneracy, such as insanity, crime, epilepsy, inebriety, disease and bodily defects, as found in the persons of various nationalities who are cared for in institutions for delinquents, defectives and dependents. By this study he claims to have found "a measure of degeneracy which characterizes the several nativity groups in the United States." These he considers as index of the hereditary handicap inherent in the blood, and by this test the more recent immigrants, that is, those from southern Europe, make the worst showing. On this ground, the test of admissibility should refer to race rather than to individuals. Joseph H. Gilman, of the University of Pittsburgh, in the July issue of the *Journal of Sociology*, analyzes Dr. Laughlin's statistics and refutes his conclusions. A study on the basis of those cared for in institutions proves nothing. As to feeble-mindedness, for example, it is pointed out that only five

per cent of the feeble-minded in the United States are in institutions. The families best able to care for their own unfortunate members generally do so. The enumeration is therefore a test of the economic success rather than of the inherent tendencies to feeble-mindedness of the several groups. The older immigrant groups are naturally better established economically, and therefore care for more of their own defectives. There are many other angles to his criticism of the statistics which do not lend themselves readily to brief statement, but Dr. Gilman appears to have upset quite completely the claim that there has been found any accurate index of degeneracy for the several nativity groups. There may be other reasons for a greater degree of unassimilability, but it is not yet proven that an Italian, a Roumanian, or a Pole, is more likely to be feeble-minded, epileptic, or otherwise diseased, than a German or a Norwegian.

In the Lifetime of a Man

FIFTY YEARS AGO a pioneer settler made his way behind an ox-team to a spot in the state of Utah, where the town of Logan was to grow. Tired by the long, hard journey the settler unyoked his oxen, shouldered his axe, and soon had built himself a little cabin in which to begin life anew. To him there came the joys and responsibilities of parenthood, and a place of honor in the developing community. The other day his son dropped in to help him celebrate the fiftieth anniversary of the end of that pioneer journey. His son, too, is a pioneer. A few days previously he had hopped off from a flying field on the eastern border of the United States just as the sun climbed over the Atlantic's rim and had glided down into a hangar at San Francisco as that same sun was dropping from sight below the Pacific's margin. Fifty years from ox team to the crossing of the continent in a day!

Who Won the Olympics?

AMERICA BROUGHT HOME the highest total of points from the recent Olympic meet at Paris, but even Americans are not contending that the choicest garlands belonged to this country. With an entry list of three hundred it was possible for the United States to enter enough men in each event to make victory in total scoring almost inevitable. But it was Finland, with her 166 points, that took home the real honors. With a population hardly as large as that of the single city of New York, these hardy men from the north ran rings around our champions in every race where stamina was required. The American press has, accordingly, found material for hot weather editorializing in speculating as to the causes of this Finnish superiority. Almost every possible theory has been expounded. But there is one unusual fact that has seemingly been overlooked. The writers on the city dailies have been so interested in rumors of raw fish and black bread and daily rollings in the snow that they have failed to see any significance in the solid fact that Finland is dry. When you are thinking about the Olympics of 1924 recall that

the point winner was the United States—a dry country; that the popular winner was Finland—another dry country; and that an outstanding hero was Eric Liddell, the Scot who would not run on Sunday, but who smashed the world's record for 400 meters when he did run, a young minister who will soon be at work on the mission field of China—and yet another dry!

What Is the Purpose of a College?

THE COMMITTEE OF DARTMOUTH seniors, chosen by President Hopkins to study the whole life of the college, are not content to blast at the system of intellectual spoon-feeding. They go ahead to deal with the underlying purpose of a college, and they declare it to be the production of men who will most quickly produce financial dividends in our industrial age. "The age of business demands; the college complies." And then the committee says something that may have been suggested in various presidential inaugurals, but never more directly: "The serious question arises: Should the college continue to be bellhop to the world . . . and, in an age where the apparent criterion of any venture is the commercial touchstone, 'Will it pay?'—to turn out a finished product whose bugaboo is pure learning and whose idol is immediate, paying practicability? Or, on the contrary, has the college some more difficult function—to be the leader, and not the errand boy, of society; to set up ideals for the world, and thereby satisfy a need more fundamental than those represented by the fluctuating demands of a changing society?" Plainly, the opinion of the students turns toward this latter end. To achieve it they offer a two-fold suggestion. On the one hand, let the student body be picked with increasing care, recognizing the shortcomings of all mass education. And on the other let faculty members carry on their work in the knowledge that "their function as relayers of information is of distinctly subordinate importance to their offices as guides to independent thinking and inspirers to an intellectual life."

LaFollette and the Liquor Issue

AT BUT ONE POINT does the LaFollette campaign, up to date, give an impression of lack of entire candor. On issue after issue which the major parties have treated in a manner to remind of the old definition of language as something used to conceal thought, the new LaFollette-Wheeler Independents have a clear cut position that leaves no cause for confusion. Nor could an independent candidacy well be otherwise. It is only the injection of real issues into a political situation in which party labels have lost most of their meaning that gives any purpose to the LaFollette revolt. Let there be, however, a failure to be genuine anywhere in such a political program and the whole must suffer. It therefore becomes the more imperative that Senator LaFollette place himself on record at once and unequivocally as to the liquor issue. It should not take him long to do this, but unless he does it he is bound to be viewed with suspicion by large groups to which the rest of his platform might reasonably appeal. The

quickness with which cartoonists have seized this line of attack, even when their cartoons have appeared in notoriously damp papers, and the attack of such a man as Dr. Clarence True Wilson, the Methodist temperance leader, should show Mr. LaFollette and his aids how necessary it is that this issue be cleared up before others are handled. Let there be no pussy-footing! The majority of the American electorate will stand for no nonsense on the booze issue just now.

Fundamentalism, Modernism and Humanity

IN NO MANNER IS THE VITALITY of the Christian faith more significantly exhibited than in the devotion with which men of widely different convictions hold to its central principles. The roots of their belief run down deep into the soil of intellectual assurance and emotional satisfaction. Like Paul, their minds are convinced and their affections are enlisted. But they could not recite the same credal statements of their faith. On many points of doctrine they are whole diameters apart. This is the best proof of a living system. The value of any movement in history is its capacity to attract and satisfy men of varying mental attitudes. No fixed and unalterable enterprise could hold together adherents of such diverse convictions as are to be discovered in the personnel of the Christian society. It has been so from the beginning of the movement, and will be so to the end. In this very diversity lies much of the richness and vital energy of the church.

The presence of the fundamentalist and the modernist in the same institution is the most outstanding phenomenon of the present day. They differ so radically as to appear incapable of living in the same intellectual world. It is not too much to say that they can only be classified with accuracy as representing two different religions. Yet both are believers in the same basic elements of Christianity, and that very relationship illustrates the inclusiveness and comprehensiveness of the gospel and the church of God. This happens to be the most evident example at the present time. But every century of the Christian movement has exhibited some equally significant inclusion of apparently irreconcilable hostilities in the same onward-moving body.

Account has already been taken of the two contrasted points of view held by fundamentalists and modernists upon such themes as God, the Bible, Jesus, and the Church. A phase of the subject not less impressive is the conception of humanity held by the two groups, for every vital interest of religion is affected by the view one holds of human life—the race of man, and its struggle for achievement through the centuries. Probably there is no aspect of our religion on which more widely contrasted opinions should be expected. For one's convictions regarding the origins and history of the race go far toward shaping his attitude toward all the out-reaches of that great process, physical, social, ethical and religious.

For the fundamentalist the source book for this in-

quiry is the Bible. It purports to give the only authentic record of the beginnings of the world and of human and animal life. According to its testimony the process was brief and comparatively recent. Perhaps no particular emphasis is placed upon the chronology devised by a churchman of the eighteenth century, which was regarded until recently with an approval which placed it on a plane but little lower than Scripture itself. But the chronology of the Bible itself was not to be questioned, and this set the beginnings of human history but four millenniums before the Christian era. At that time the heavens and the earth were created. No disquiet was felt over the two quite contrasted narratives of the creation found in the first and second chapters of Genesis respectively. These were but different aspects of the same process. One stated the events in the general relation, and the other was a more specific recital of the origin of man. The entire procedure occupied six days. Perhaps some would concede that the days of the creative week were geological periods, but this was considered a somewhat startling and compromising innovation. The account was simple and convincing as it stood. And in the thought of the logical fundamentalist it stands there today, simple and majestic, sufficient and convincing.

The story of humanity thus begun, the next step was to pass as quickly as possible to the second episode, the selection of a chosen people to be the vehicle of divine communication with the world. The period from the creation to the call of Abraham was filled in sketchily with various incidents in the moral education of the race, but chiefly with the misty figures of long-lived patriarchs, whose prime importance was to bring the narrative down to the dawn of Hebrew history. That history was the all-important feature of the pre-Christian ages. The Hebrews were selected of God for a particular role in human experience. Their race was a chosen race, their land was a holy land, and the institutions of law and preaching which took form among them were directly inspired of God. Other nations were in comparison of little moment. The rest of human history in those dim years could be passed over with small regard. Upon that one people God poured out the treasures of his affection and protecting providence. The notable figures that moved across the stage of Israel's life were the products of a special dower of grace, a special call to service. Other nations had their religions, but they were false. Other gods were worshipped, but they were vanity. Israel alone had the true faith and the divine favor.

But even this favored experience was preliminary and prophetic. Something better was to come. Just as the starlight age of primitive Hebraism came in with Abraham, and the moonlight age of precept and precedent came in with Moses, so the sunlight age of universal truth came with Jesus Christ. For him all the past had waited. From him all the future took direction. His was the new dispensation of grace and power. His religion, which took all the half lights of Hebrew prophets and Jewish scribes and lifted them to their high-

est level, has become the one universal faith, not for a single race and one historic period, but for every age and all mankind. The expansion of his message into all the world is the imminent and final stage in human history. To him every knee must bow. He is King of Kings and Lord of Lords.

This statement does not include all the items in the fundamentalist creed. But it is the basis of his thinking. It is majestic and sweeping. With a broad gesture it outlines the ages. It begins not far back, for creation is only six thousand years in the past. It closes a little way ahead, for the end of all things is at hand. The human drama is about to close, and the eternal life of blessedness for the saints and of misery for the sinners will begin. And it is to be feared, and by many it is confidently affirmed, that the latter will far outnumber the former.

The modernist has found it impossible to hold this view. Time was when he did, and thought it satisfying. Its sweep and majesty he still perceives. Its God is omnipotent, and things move on to their appointed ends in obedience to his will. The unfolding of the divine purpose in history is impressive. The place of Jesus Christ is imperial and final. The scheme is compact and substantial. It lends itself admirably to imperative, emphatic and mathematical preaching. It is easy to put the divine program into ages, sections, formulas, rules, ordinances and rubrics. One has a snug and compact universe, with the three compartments of heaven, earth and hell. The centuries are all numbered. One knows just when things began and when they will end. And if there be any question on these themes, the books of Daniel and Revelation are ready with their infinite capacity for submission to the speculations of millenarian and apocalyptic interpreters.

But the program of humanity as thus set forth is too cramped and confined. It needs a larger canvass for its deliniation. It cannot be put into any such pent-up inclosure. Its sweep is vaster, its limits past and future are distant beyond all easy conjecture. The thinking of the church has moved out of such dimensions into ampler spaces. In other parts of the Christian world that movement has been more rapid and convinced than with us in America. The older groups of our Anglo-Saxon stock have found the former orthodoxies of biblical interpretation too cramped to fit the thinking of the twentieth century, and are wondering why we in the United States should be playing with problems to which they found the solution a generation ago. But the light breaks, however slowly. The new sciences of biblical research, archaeology, comparative religion, theology, religious education and social inquiry push back the curtains and reveal the incalculable riches of racial inheritance and religious experience. The modernist has come to his own because he has found it impossible to live in the world with which his fathers were satisfied. They had the best the times afforded. New times have come, and with them ampler stores of knowledge and insight.

The modernist does not think of creation as an episode

but as a process. It is going on as truly today as at any time in the past. Jesus' words, "My father has always worked," apply as fully to the infinite sequences of the cosmic process as to the ministry of healing on the Sabbath. The time measure of the past is not in terms of years, but of illimitable ages. Wells and Van Loon have conferred great benefit upon the generation by giving the youth of today some conception of the time and space meanings of the universe, even if they have not always gotten the details quite in order. There is no point at which one can say, "Here the land and the sea were divided," or "Here man was made." The Bible story is true, not because it sets in order the process of creation, but because it affirms a much more important thing, that in the beginning, whenever that was, and whatever was its order, it was God who made the heavens and the earth. Other nations had other stories. Israel's account set in the forefront of the record the divine figure of the creating God.

It matters little in what terms the process is set down, just so the facts are recorded as they have been disclosed by the patient labors of the seekers after truth. They call that process evolution. That appears to account for more of the facts discovered than any other theory. Not all people like the idea. It seems more honorable to have been made by some modeling of the divine hand than to have come from some humbler origin among the living creatures that preceded man. After all it is a matter of fact, which is not to be changed by one's preferences and aversions. And whatever the process, it was still the work of God, and continues evermore to be. If evolution proves to be the best interpretation of the facts, as seems to be the case, then evolution is merely God's way of working, and nothing is lost but much is gained by the discovery.

The modernist believes that all history has been a struggle for light, for experience, for achievement and for happiness. He believes that in this struggle God has always cooperated with man. No race has been without religion. Some of the forms of belief and cultus have been very crude. But God has never left himself without witness among any people. None of those artificial barriers of mountain, river and sea that shut men apart from each other has ever kept out the spirit of God from any race. Nor has there ever been a nation that did not deem itself called of God, whatever name it chose to give to its god, for some special privilege, to some special honor. And no people was ever wrong in this belief. The Hebrews were taught by their moral leaders that they were the chosen of God, and that their history was providentially supervised. That was far more true than they were willing to confess, in spite of all the boastings of their chroniclers. Chosen they were through all their history, as all nations are chosen of God, for salvation and for service. God is no partial and exclusive patron, selecting some and passing others by. That is a time-honored dogma of a certain type of theology. But life disproves it and the Bible disowns it. All nations are chosen for holy work and for world leadership, just as every father chooses all his sons for noble purposes. But not all respond. Among the nations of antiquity a few rare men in Israel caught the vision as none of their contemporaries did, and as few

even of their own people were willing to acknowledge. Hence there arose that incomparable succession of moral leaders whom we know as the prophets of Israel. They made possible that spiritual supremacy which for a few brilliant years gave luster to Israel's annals.

That line of teachers came to its climax in Jesus Christ. In comparison with him all the prophets, poets and legislators of the past, in Israel and among other nations, were of a lesser order. He asked nothing for himself, but everything for the Father he loved. He made known a way of living which whenever tried has worked conclusively. He called men to his way of living. He told men of an ideal society or order of life which he called the rule of God. Many of his friends tried the great experiment, and the movement which he started has grown through the years. Men in general did not think his method the wise one or likely to succeed. In fact as a personal experience it appeared to fail, for Jesus himself paid the penalty of his idealism and sacrificial enthusiasm by suffering death as a criminal upon the cross. Yet his cause that appeared to perish with him could not thus be defeated. Soon afterward his first interpreters went forth with flaming confidence to preach the gospel of the life, death and resurrection of their master. Men have devised many methods of accounting for Jesus Christ. But like the great souls who have passed this way, the great movements of history, and the great impulses that have been released in the world's life, and more truly than any other of them all, he is both the product and the disclosure of the divine process, the inspiration, the example and the goal of the evolutionary movement.

Shall we call him human or divine? He would not be concerned with the answer. No term that has ever been applied to him has fully satisfied the hearts of those who enjoy his friendship. We are less concerned with appropriate titles for him than that we may understand his all-inclusive program for the race, and help him in its realization. Will he be superseded? Is he the one that should come, or do we look for another? Those who witness the work at which he is busy in the world, and the measure of completeness with which he is accomplishing it with the half-hearted and ineffective help of his friends, will not be disturbed by any such inquiries. When we can see daylight between his character and our noblest conception of God, it will be time enough for us to wonder if the millenniums to come will find a greater to take his place.

The modernist follows Jesus Christ not because he is the only teacher sent from God, or because the Christian religion is the sole embodiment of the holy life. The more he studies the character of the Lord, the more sympathetic he becomes toward the "other sheep" which are not of his fold, and the more eager for the time in the long days to come when all truth shall be welcomed, not because it comes from Moses or Isaiah or Buddha or Mahomet or Jesus, but because it is the truth. In such a time there will be nothing to fear lest the Master shall miss something of the honor due him, for more and more he is destined to take his place as the head and deliverer of an enlightened and emancipated humanity, for which there shall be one fold and one shepherd.

"Hic Jacet"

OF ALL OF OUR EXPERIENCES and emotions, none is more difficult to Christianize than those which have to do with death. Our entire present-day practice with regard to funerals appears to encourage the perpetuation of primitive and pagan ideas. A recently observed advertisement of a cemetery averred that "the citizens of yesteryear sleep here in solemn dignity and pomp." A conspicuously orthodox religious paper, in describing the funeral of a prominent man, said that "he slept under a wilderness of flowers." To a certain extent, this is, of course, only the language of poetic imagery, but even poetic imagery is based upon ideas, and both reveals and appeals to current conceptions. Our whole terminology and practice with reference to death and funerals tends to confirm the idea that there is still some intimate connection between the personality of the deceased and his dead body, and that in some vague but indisputable way the happiness and honor of the departed are affected by the funeral and cemetery arrangements.

To be sure, we do not carry out this theory as consistently as did the Egyptians, who placed embalmed ducks and chickens in the tomb to feed the body-spirit, nor do we image the situation quite as vividly as Brown-ing's bishop who ordered his tomb in St. Praxed's and expected to spend the centuries smelling the incense and gloating over the inferiority of his rival's monument across the aisle. But when a good Christian elder selects a cemetery lot because there is a good view from it; or when the family and friends are comforted by having the grave made beautiful with flowers, or feel an added pain if the weather is bad, because they seem to be leaving the loved one out in the storm; or when we are aware of a little quickening of the pulse and a little stirring at the roots of the hair when we chance to pass a graveyard at night—it is because there still lingers in the back of our minds a belief in the body-spirit, which if dispossessed by death from its mortal habitation, still lingers round the place where that body was deposited. If we were presented with an explicit statement of this theory, we would repudiate it instantly, but we continue to act as though it were true.

Of course, we cannot wholly control our imaginations or break up the associations that have been so many years forming between the thought of the body and the thought of the personality, but we might at least so modify our funeral practices that we should not deliberately perpetuate our delusions, harrow our feelings, and intensify the least satisfying associations between that which is mortal and that which is immortal. Death is at best a sad, even though temporary, separation between loved ones. The pain of separation is a long, long ache, but the moment of separation is a sharp and poignant pang. For many, the moment of burial and the ceremonies connected therewith bring a pang second only to that of the moment of death. Who has not seen a widow or a parent who has been brave and calm for three days "break down" at the

funeral or at the grave? Why should the emotions be abused in this fashion?

It is probably true that the undertakers have done more than the ministers to ameliorate the horrors of the old-fashioned funeral, but it is still considered a triumph of the art to make the body look so natural that "he looks as though he were just asleep." And the more he looks as though he were just asleep, the more firmly fixed becomes the idea that the personality is still in the body. This leads inevitably to the formation of a new and melancholy association between the person and the place where he is buried. It might at least be worth while to consider the point of view of one who recently said: "For my part, I want no funeral, no ceremonious burial, no stone to mark my grave. The disposal of the body that is no longer needed is merely a question of the disposal of waste products. It should be done with decency, dignity, and privacy."

The flag is a loved symbol of all that we love best in the thought of country. We cannot look upon it without the stirring in the heart of emotions corresponding to ideas of which its fabrics and colors are but conventional material representations. When an old flag has served its day, and the winds have whipped it into tatters, and sun and rain have faded its stripes and dimmed its stars, the regulations prescribe that it shall be handled reverently and put to no degrading use, and that it shall be privately burned. It simply disappears from the view of men, and is remembered not by a place in which it is laid to moulder, but by the service which it rendered in the bright days when it fluttered from the mast. So it is in some comparable sense with man. The immortal part of him cannot be kept in any tomb, and nothing is so inappropriate and unhelpful a stimulus to those memories which are richest and best as the mere act of disposing of the mortal remains and the marking of the place where the body was last seen.

Why should one want his memory to be associated with any particular plot or parcel of ground unless it should be with some spot where he had lived and loved and worked? How can one who hopes to be treading the fields of asphodel or carrying on under new conditions the glorious adventure of living, endure the thought of being visited by his friends in a cemetery and visualized as "sleeping there in solemn dignity and pomp?"

If one could breathe one's soul into some sixteen lines of verse, that friends remembering might say, He was like that; if one could build an institution, a church, school, journal, or business, that would project his personality and ideals into the years which he shall not see; if one could reproduce and perpetuate the best of himself in the lives of those who shall come after; if one could lay good stones in honest mortar to make a wall that would endure for a while and serve some beautiful or useful purpose—one would be glad to be remembered by any of these monuments. But to think that one is to become a resident of some city of the dead, that friends should seek one under some stone in the place of his bodily dissolution, as though the most important

event in his life were the leaving of it, and should remember him in connection with the spot where, above all other places, he is not—this seems intolerable. It is not easy, at best, to formulate a Christian view of death and to hold it in the hours when it is most needed. But these arrangements make the task unnecessarily difficult. If we would bring our practice up to the level of our best thought, perhaps it would be easier to form and to teach a Christian view of death.

The Bull-Dog Edition

A Parable of Safed the Sage

I WENT UPON A JOURNEY, and I took a berth at eleven of the clock at night. And as I walked through the gate to the Train, I saw on the News Counter the Bull-Dog Edition of the next morning's paper. And I paid two farthings for it, and took it with me to my berth and laid it away for the night. And my neighbor who went upon the same train would not buy one, for he said, It is not tomorrow's paper, for tomorrow hath not yet come; it is a late Edition of the next morning's paper. And change the date to sell a few extra copies to men who have no wisdom.

But in the morning the News Butcher came through the train bringing papers and selling them at five farthings apiece. And my friend bought one, saying, It is good to have a Paper from the old home town.

Now the paper that the News Butcher had was precisely like the one I had, and it had come on the same train with us, having been printed about half after nine of the clock in time for the midnight trains. And I pulled out my paper, and said, This paper which thou didst despise, I bought at half the price which thou hast paid, and had it to read earlier than thou. For, behold, it is the same thing.

And he said, I might have known it; for in no other way could that paper have overtaken us save by coming on the same train. But it is worth it, anyway.

And I rather think it was.

And I have considered how much more valuable a paper printed the night before and bought in the morning from a boy who hath carried it on the same train is to some men than the paper they might have bought before leaving.

Now in the matter of the Bull-Dog Edition it is of no great importance, for the cost is not great on the morrow. But many of Life's Neglected and Underestimated Opportunities do not go forward on the same train with us for our convenience in the morning. Some of them are never shipped, and others Deteriorate. There were Nine Books which the Sybil offered unto Tarquin, and when he refused them, she destroyed three and doubled the price on the six remaining, and when he again refused she burned three more and doubled the price yet again, so that he Came Across with the Cash in an Hurry lest She burn them all and he still should have the Sybil to pay.

So I admonish men to pause as they go through the Gate past the News Stand, and consider whether they will want a paper from their Home Town in the morning, and if so to buy it and take it along. And I advise them thus to Buy Up the Opportunities of Life as they pass; for some of them that are left outside the Gate remain there.

Mussolini's Religion

By Piero Chiminelli

MUSSOLINI HAS CONTINUALLY revealed himself as a crudely sincere mind towards the immediate reality of things rather than as consistent to the program of one party. Naturally, for such a man, sincerity is not synonymous with consistency to his own past, nor is it a mortgage to his own future. His friends have recorded the pleasure he takes in declaring his independence of the "passing virtue of consistency." Nay, he does not even desire to possess it. This is clearly proved by his attitude towards the most intimate of spiritual problems, religion, an attitude of which we would speak in a general way, without attempting what would be as ingenuous as useless, to throw in the teeth of the present restorer of Roman Catholicism his former position. To simply recall the phases of Mussolini's succeeding spiritual positions, we think may not be useless in order to get a more real and objective conception of Mussolini as a man of action.

Perhaps the first and truest reason for the continuously spiritual negation of Mussolini's religious attitude may be found in a childhood destitute of vital and internal religious education. His outward surroundings as well as the closer ones of his home and school—of the few months spent in a Salesian boarding-school not a trace remains—did not yield much to wake in him a sense of the divine nor to feed in his youthful soul the sacred fire which—like the mother's lighted lamp of Zanelli's poem—cannot be extinguished by time. His father, a virulent free-thinker of the most irreligious period of modern Italy, took care not to have him baptized, not from legitimate and laudable homage to and respect for individual liberty of conscience—the more sacred in the case of a child—but from sharp anti-clerical feeling. In his interesting "Diary of the War" Mussolini himself recalls the far away religious memories of twenty-six years ago: "I went to mass. That Christmas is still vividly remembered. Very few did not go to the Christmas mass. My father and a few others . . . I remember I followed my mother. In the church there were many lights and on the altar, in a little flowered crib, the child born in the night. It was all picturesque and it satisfied my fancy. The odor of the incense alone disturbed me so that sometimes it gave me unbearable discomfort. At last the notes of the organ closed the ceremony. The crowd swarmed out. Along the street was a satisfied chatter. At midday there smoked on our table the traditional and excellent noodles of Romagna."

MILITANT CHAMPION OF IRRELIGION

It is clear that such inferior and external elements cannot determine nor are they tantamount to religion in the heart. They can, at most, excite the fancy of a boy, and float forever, in the same green and perfumed 1042

memory as the first delicious scampers in search of freedom—bird nests and wild berries. Grown up therefore at twenty, Mussolini was, in perfect socialist style, an atheist—of the type then current—nor did he ever lose the chance to pose as a militant champion of irreligion. About August or September of 1903, Mussolini, being then at Lausanne, attended, with his comrades of the Italian local socialist section, two meetings held by the well known Italian Methodist minister, Alfredo Tagliatela, in the Protestant chapel of the Valentino, and it was on that occasion that he advanced anti-religious objections which were properly answered by Tagliatela. As a result, there took place another public Mussolini-Tagliatela debate, on the theme proposed by the latter in these terms: "God does not exist—religion in science is an absurdity, in practice an immorality and in men a disease."

DEFENDER OF JOHN HUSS

As Mussolini was suddenly called to Predappio to the bedside of his mother who was very ill, the debate was postponed to March of the following year, and the spacious hall of the Maison du Peuple was crowded with about a thousand people, though it was a pay night. Many perhaps hoped to witness a defeat of religion and the beheading of God! But we shall not dwell on this event which at that time aroused the liveliest interest in quiet, heretical Lausanne. Certainly that was for the Romagnole youth—to use his own phrase of today—a period of the most abject anti-clericalism, a period which lasted until his first parliamentary speech on June 21, 1921.

Some illusions as to a change in him were cherished for a brief time in 1912 when Mussolini wrote for the historic collection of the "Martyrs of Free Thought," his famous "The Real John Huss." The "morning star of the Protestant Reformation" found in his socialist biographer an exalter and a passionate, faithful revocator. In reply to anti-Hussite, Roman Catholic criticism Mussolini wrote succinctly that "fortunately there is another history which does not have to serve to bolster more or less false and wavering sects, and that from this history the figure of Huss the real rises pure and radiant in the divine light of martyrdom." How is this book of Mussolini to be judged? His fervid, passionate references to the discrepancy which is always initiated by a return to the origin, i. e., to the gospel, to "heretics (who) speak in the people's name," made some believe that when he wrote it, he was undergoing a Protestant crisis, only germinal, of course. Rather than a Mussolini, a Protestant in religion, it was once again the case of a Protestant against constituted authority become by dead-weight tyrannical. He said it clearly in his preface: "In giving this book to the press, I formulate the wish that it may arouse in

the mind of the reader hatred for every form of spiritual and profane tyranny, be it theocratic or jacobin." Here was the rebel of a few years later against the ideas and repressions of the red Socialist inquisition; in short, here was Mussolini, the soldier of 1915 and the nationalist of 1916.

D'ANNUNZIO'S PAGANISM

But his mind was unchanged in regard to religion. The dogmas of atheism and Marxian materialism still ruled him more intensely. Then came war, and military life in the trenches and the furor eroicus of a struggle waged with passion. Afterwards he added a new article to his negative creed—the article of D'Annunzio's paganism—which, up to then, he had escaped. It was so that on September 28, 1919, speaking in Milan to the Garibaldians of the Argonne, he said outright: "I yearn for a paganizing people, loving life, struggle, progress, not blindly believing in revealed truths, nay despising miraculous pharmacopocia. It has no room in an intense movement of minds and activities for formulae, parties and men monopolizing divine 'specifics!'" The two following years were feverish in the intense organization of Fasci Italiani di Combattimento with republican tendencies in politics and separatist tendencies in religion. Among the theoretical aims and the practical postulates of immediate character which were then advanced, there were in the order of the day all the time-worn commonplaces of the anticlericalism of the last seventy years of Italian life.

Such was the irreducible spiritual attitude of Mussolini up to 1921 when for him, and for his party, began the moment of political attainment. On the 21st of June of this year Mussolini pronounced in the chamber of deputies his first parliamentary speech which may be considered as the starting-point of a new spiritual attitude on the part of the orator and of a large part of the country—the attitude of greater valuation of Roman Catholicism in Italian life. "I affirm here," he declared that day, "that the Latin and imperial tradition of Rome today are represented by Catholicism. If, as Mommsen said, twenty-five or thirty years ago, one cannot stay in Rome without a universal idea I think, and affirm, that the only universal idea which today exists in Rome is that which radiates from the vatican. I am very uneasy when I see national churches being formed, because I know that there are millions of men who will no longer look to Italy and to Rome. For this reason, I offer this hypothesis: If the vatican were to definitely renounce its temporal dreams—and it already seems to have started on this path—profane, lay Italy should furnish the vatican with material aid; those material facilities for schools, churches, hospitals, and so forth, which a lay power has at its command. For the development of Catholicism in the world, the increased millions of men who throughout the world look to Rome should be a matter of profit and pride to us who are Italians."

Patriots of ancient faith and especially pure believers who disdaining human argument look to the

Christianity not of the church, but of the gospel, with the *sensus Christi*, might well be wounded to the heart by this program. However, given the spiritual antecedents of Mussolini, the disillusionments suffered by him in the petty church of international socialism, his fears of the Masons, his experience of the sterility of free thought, and the effect upon him of the theories of Sorel and of the nationalism of Maurras, this speech of Mussolini's responded exactly to the irreligious mentality of its author and to that of a compact body of acid, conservative reactionaries and discontented clericals. To serious objections made to him, Mussolini, rising for one instant into better air, replied that, "Fascismo does not propose to exile God from heaven and religion from the earth as certain materialists stupidly pretend to do. It does not consider religion an invention of the parish priest nor a trick of the powerful to enslave the people for their own ends."

A QUESTION OF MOTIVES

Not all, and especially the groups of believers of the free churches—(non-catholic Christians)—for whom no confusion is possible between Roman Catholicism and Christianity, were satisfied by these statements. Why a "special regard" promised by Mussolini to the dominant religion? Why those words of his which embittered the already troubled-spirit of Lorenzo Perosi: "Italy will never have an evangelical reform," that is, a reform based on that New Testament which Mussolini himself, speaking after the conference of Lausanne to the editor of the Temps, declared to be "the best book he knew." And, above all, if the last spiritual attitude of Mussolini were not clearly earmarked as dictated by political interest, how explain that eternal exaltation of the vatican which Mussolini has rehearsed in all keys and repeats in a hundred interviews to foreign journalists at Lausanne, to the Spanish journalist Rafael Sanchez Mazas, to the editor of the Petit Marseillais, to Vallez, another Catholic editor of a Belgian clerical review?

What will be the next spiritual attitude of Mussolini? That which events will suggest to him? We may wish that in the meantime he may attain to the spiritual meaning of religion—the divine sense. For in this way, after having always been true to the immediate reality of changing situations Mussolini may at last be true to himself.

VERSE

Song

LET ME walk in the open spaces of your soul;
For your eyes see mountains,
Depths of skies and endless prairies,
And the ocean-wind has blown back the hair from your forehead.

Let me rest in the homeland of your soul;
For your hands reach easily the bare warp of reality,
And weave noble patterns of strength and faith.

MABEL F. ARBUTHNOT.

That Lonely Figure

By Albert Edward Day

IT WAS IN THE QUIANT little English church at Grasmere. For days I had tramped the mountain paths which Wordsworth's feet had consecrated; had occupied with palpitating heart the old garden seat where his sister Dorothy sat while he recited the lines which have charmed the ears and soothed the hearts of a multitude; had stood in front of the fireplace about which the little family grouped itself in the simplicity and sympathy of those who loved beauty and truth and goodness and found in that love a wealth greater than that afforded by ducal castle or baronial hall; had feasted my eyes upon the hills whose guardianship he felt and upon the lonely lake with "its one green island and its winding shores." And now that the quiet of the Sabbath had fallen upon the ever peaceful valley, I found myself sitting beneath the beamed roof in the old square pews which once were the scene of his reverent worship of One whose dwelling is "the light of setting sun, the round ocean, the living air and the mind of man." Just outside the door was the churchyard where a simple headstone informed us that it stood watch over all that was mortal of him whose soul and song alike are immortal.

After such a weak and under the spell of such a situation, any man would have been forgiven if he had failed to catch a single sentence of the sermon that was being read by the heavily gowned, red-haired rector. All that I had seen and felt was preaching to me a sermon profounder and more passionate than any that human lips could frame. But I did hear the words that were echoing through those sacred aisles that morning. Perhaps the fact that I was a preacher made me curious to know what a brother minister would say when blessed by such an inspiring situation. Perhaps my love for Wordsworth made me eager to catch some Wordsworthian accent which I felt ought to be present in any man whose soul was permitted to function in such an atmosphere. At any rate, I listened and was disappointed.

Maybe no preacher living or dead could have lived up to my sense of the demands of the occasion. I do not know. I only know that everything that preacher said seemed tame and commonplace—everything save one! Somewhere during the procession of words that trooped into our ears, appeared a single arresting phrase. It was not a new combination of words. Nor was the idea new. But something about the preacher's manner, his momentary pause in utterance, the lingering pathos in his voice, gripped the soul. He was speaking about Jesus, saying things with which every one of us was familiar when suddenly, unannounced came the tragic phrase. "That lonely figure," he said, and in a moment recovered himself and passed on. Everything else about that sermon vanished from memory long ago. But that word still haunts the soul.

THAT LONELY FIGURE

A series of pictures will immediately raise themselves before the minds of many of us when that phrase is applied to Jesus. We will think of the myterious and moving midnight on Olive's brow when he "wrestled lone with fears;"

of the hour of desertion when they, who had sworn fealty, lost their nerve and fled, leaving him in the hands of the mob, not one of them even willing to incur the odium of being merely interested in fair play for the mob's victim; of the scene in Pilate's hall when he stood "friendless, forsaken, betrayed by all," and Rome's pathetic effort to arouse sympathy was answered by a bloodcurdling yell that rocked the court, "Crucify him, crucify him!"

But these are not the only nor the supreme instances of his tragic isolation. His greatest solitude was not that which accompanied his arrest and execution but that which arose as day after day he faced the multitudes who applauded him, or as he walked with friends who said they loved him, or as he sat at home with his mother and brethren and yet realized that they did not understand him, did not see life with his vision, did not share his conception of the kingdom of God, put into his plainest words a meaning which he did not intend them to have and failed altogether to grasp the ideas of which those words were a sign or to sense the ideals which inspired them. Jesus had many friends. He never really had a friend. His person was sometimes so crowded that he could not find time to eat but his personality was much of the time as unaccompanied as if he had been a desert exile. Calvary was not an episode in his career. It was an epitome of his whole life. After three years he was compelled to say to one of his best friends in tremulous disappointment, "Have I been so long with you and yet hast thou not known me?"

STILL LONELY

And he still is lonely! His picture is on our walls and set in the beauty of incomparable art in our windows. His name is heard in the swelling harmonies of our splendid anthems and in the more familiar strains of our common hymns. One passing by a church on Sunday morning and hearing the congregation sing that passionate prayer, "O Master, let me walk with thee," would imagine that here was a great body of people who had caught the Master's passion and were offering him companionship as he is busy in the work that keeps faith sweet and strong or dares in the trust that triumphs over wrong. And I suppose if one could hear simultaneously all the hymns sung round the world on any given Sunday he would easily be persuaded that this man Jesus does not lack either sympathy or devotion in this generation. The name of Jesus is on more lips today than at any period in history. But he is not a guest in every heart that repeats his name, nor in every home where his picture hangs, nor in every congregation that calls itself Christian.

John Wycliff openly accused the church of his day of "making a heretic of Christ." It was not pleasant for pope or councils to hear that they actually made Jesus a stranger in his own house but it was the naked truth. Upton Sinclair in "They Call Me Carpenter" portrays the reincarnate Jesus entering one of the leading churches of New York on a Sunday morning and standing in front of the pulpit to

utter in modern terms and to fit to modern life the truths which once astounded Galilee and Jerusalem. But Jesus is not permitted to finish the sermon. An athletic member of the choir acts as official bouncer and ejects him from the sanctuary, after which Christian (?) worship is resumed by the shocked congregation. Of course that is dramatic hyperbole. But both Wycliff and Sinclair have a word for us. The real Jesus would be a heretic to many of us if he spoke his faith in the language, and applied it to the life of our generation. He would be totally unacceptable to many of our pulpit supply committees. And even in churches which received him, he could not utter his deepest thought nor reveal his profoundest emotions. For we still do not believe about life as he believed; we still do not interpret duty as he interpreted it; we still have quite other notions about God and man than those which ruled his thought and inspired his endeavors.

HIS DEVOTION TO MEN

His settled judgment was that men and women and children must be treated always as beings worthy of our service and not merely as creatures that we can use. He never made a tool out of any human being. He had such reverence for personality that he could not reduce it to the level of a cog in the machinery even though it be the machinery of the kingdom. It is true that he summoned men to sacrifice themselves for his sake. But it was the ocean asking the river to give up its narrow and uncertain stream in order that in turn it might receive the amplitude and eternity of the boundless deep. It was the sun asking a traveller of the night to surrender the flickering torch, by which with difficulty he made his way over hill and dale, that he might receive the brilliance of the rays that flood the world with splendor and that not only discover the road but reveal to hungry eyes the beauty of the wayside flowers, the majesty of verdant forests, and all the enchanting wonders of earth and sky. Jesus wanted to use men but never merely as means to an end. They were always for him ends in themselves.

OUR EXPLOITATION OF MEN

As he walks among us today this is his passion, to make every person an object of devotion to every other person who has anything at all to do with him. Are we giving him much companionship in the matter? I know what you are thinking immediately. You are thinking of the dinner clubs that have been pledging their members to service, of the corporations, like the Chicago street railway, that are demanding nothing less of motormen and conductors, of the magazines preaching service as the key to assured profits. You may even quote the world service program of the church. And you say I am sure Jesus must be quite at home among us.

But are you quite sure? As long as labor is treated as a commodity, as long as business men think of the public chiefly in terms of sales, as long as lawyers think of the man on the witness stand only as a factor in winning the case, as long as it is curriculum first and children afterwards, as long as preachers rejoice in additions to church membership because they add zest to the annual report and relieve the strain on the church treasury, so long will Jesus be a lonely figure in our midst. Of course we all have

our moments of benevolence. Many of us are more or less eager, much of the time, to do something for the other fellow. But we all know that the first question we normally ask ourselves when any human being comes into our presence is not "what can I do for this fellow?" Until the "welfare of the masses is the first charge upon industry," and the well being of clerk and patron alike is the dominant motive in business, and church programs are built with a view to the personalities they use as well as the laudable ends they seek to serve, in a word until more of us cease to exploit anybody even in good causes, we dare not boast that the Master's craving for fellowship is answered in modern life.

HIS FAITH IN MEN

One of the dominant strains in the life of Jesus was his faith in humanity. He did not open the inner sanctuary of his life to every one who stood upon the threshold, for he knew they would only defile the sanctuary without bettering themselves. But while he did not always trust *men*, he trusted *man*! The greatest evidence of that trust is that he gathered about him a few simple, earnest souls, delivered to them a simply priceless cargo of moral and spiritual truth and went away in full confidence that humanity would never let that cargo perish but would pass it on from generation to generation until at last the stubborn and blundering years witnessed the actual triumph in humanity of all that Jesus hoped from humanity for humanity and for God.

If any further proof be needed of his overmastering faith in men it is evidenced in his recommendation for the solution of the problem of inter-human relations, namely, that hatred be met by love, evil by good, violence by gentleness. He believed so thoroughly in humanity that he was sure that in any great masses of men who seemed bent upon destruction there was enough goodness still extant that if appealed to strongly enough and persistently enough by a love that evidenced itself in a willingness to suffer wrong rather than inflict wrong that goodness would arise to put aside evil passion and transform persecutors and warriors, even, into peaceful neighbors. The mis-called pacifism of Jesus is really only his confidence that humanity is capable of mastery by, and obedience to, the spiritual force of righteous good will.

OUR UN-FAITH

But Jesus is having a lonely time in his search for those who share his confidence. The evening papers show us the picture of a certain general who is marching up and down the land to the tune of "The Stars and Stripes Forever," declaring that all women's peace societies are the unconscious and deluded agents of Russian communism! As if intelligent folk could not believe in the possibility of peace and as if any organization that hopes for peace except by means of bombs and tear gas, could only be composed of dupes of propagandists who are seeking to make America defenseless in order to make America their victim. Almost as distressing are those who are denouncing war but who build the hope of the elimination of slaughter only upon a super-state wielding a military arm strong enough to intimidate the world.

It has not been many days since a minister appeared before a large group of his brother ministers in an affirmation of his confidence in the confidence of Jesus. He declared

that wars are born in suspicion; that nations are roused to the fighting temper by the fear of attack; that it would be impossible to marshal armies of men like ourselves to invade a nation that demonstrated its good will by disarmament; that in case armies were marshalled by lying propaganda and were marched into the territory of another nation, their discovery of that people occupied in peaceful pursuits would destroy the fighting mood and would result in a reaction against the propaganda which duped them and in a demand on the part of the soldiery to be led back home; that peace would be thus won sooner and at less cost of life and of all moral values than by the methods of military defense. And that preacher was laughed to scorn by men whose profession entitled them to be called the friends of Jesus!

These are but stray hints of some aspects of the lack of sympathy which he encounters when today his spirit walks abroad. If one were to attempt a complete sketch he would have to write of the derision with which some ministers, even, greeted the suggestion that those among us who enjoy ample salaries should share the burdens and deprivations of our less fortunate brethren. He would also be under the necessity of further pen sketches which would not make for pleasant Sunday afternoons. He refrains, however, as he looks within his own heart and finds there, too, much that is alien to "that lonely figure." Ah, that lonely figure!

Whence Come Denominations?

By F. T. Cartwright

THE CHURCH OF THE FOREIGNERS in Hinghwa prospered and on the other hand the temple of Confucius was ever less popular. Crowds grew smaller and smaller at the spring and autumn rites, and there were few to hear the booming of the great drum, the sound of the instruments, and the swelling calls to prayer. The few loyal followers of the sage called together at the temple all of those interested, and after much discussion it was decided that the main reason for the growth of Christianity was the large place given to regular worship. The logical step was taken with non-oriental promptness. The Confucianists decided to hold regular services in the court of the temple.

A later date was set for organization and excitement spread. On the appointed day there was a truly large gathering of Hinghwa citizens and discussion was long and noisy. It was soon evident that there was a sharp division in the assembly, one part of the crowd wanting weekly meetings with a rather informal program of worship, something much like the Christians used, the other group desiring monthly or at most semi-monthly meetings and the use of a ritual based on the true Confucian rites. The argument waxed so hot and the division proved so unbridgeable that finally they split apart into two groups. Each decided to follow its own plan, because it seemed the best one, and each hoped that ultimately the other would come around to the true way of worship.

The decision was carried out. Two types of worship were carried on in the name of Confucius by two zealous

sets of followers. There were two actual denominations of Confucianists. It may be added, possibly as a moral, that at present neither group is carrying on any form of worship. The temple of Confucius when I saw it a few weeks ago was as empty and dusty as any other temple. How like unto some Christians are some of these heathen!

The Lion in His Den

By Lynn Harold Hough

THE OTHER AFTERNOON I ran in to say good-bye to my friend before starting off for Europe. There was a touch of wistfulness in his steady eyes as we talked of the ocean and the old world, and I turned the conversation into other channels as quickly as I could make the change without arousing his suspicion.

Two books were lying beside him on the bed. Both were by Bishop Francis J. McConnell. One was "Living Together." The other was "Is God Limited?" The Lion followed my eyes as they rested on these books.

"Yes, I have been back with Bishop McConnell again," he said. "Do you know, I have read every one of his books? And for years I have followed his more incidental writings with the greatest interest. There is a world of remorseless honesty always, and there is a power of analysis which fairly startles one at times. And back of it all there is a wealth of simple true feeling which simply will not be shut up in the forms of logic. But the feeling never gets into the saddle. The shrewd sense of life's incongruities and of the inconsistencies of thought and action always prevents that. But back of the most cutting sarcasm, the wells of feeling remain and they enrich every activity of this keen and dauntless bishop."

"I remember that you were very keen about his leadership in the Interchurch investigation of the steel trust," I remarked.

The face of the Lion brightened at the memory.

"Yes, it was a great thing to have his sort of man at the head of it. He is a veritable incarnation of poise and brain power, a man with capacity for infinite care in investigation and a man who simply cannot be stampeded. And how he keeps his eyes on the important problems! Take this book "Living Together." You face the problems of church unity, of church and labor, of the saving of patriotism, of better terms with science, and of the rising tides of color. The very subjects give you a picture of our contemporary situation. And with what trenchant power the questions are discussed!"

The Lion picked up the volume "Is God Limited?"

"Under everything else Bishop McConnell has the mind of a philosopher. And it is good to have him lifting philosophical issues again. Relativity, law, evolution, and searching metaphysical matters are discussed by a mind which flashes like a sharp sword. Then from philosophical principles you are led into the discussion of prayer, immortality, racial antipathy and a world of current matters. Then this virile thinker leads you to a final consideration of the divine personality and the ultimate place of Christ. It is a great thing to get a sound metaphysical basis under the social passion."

Foreign Missions—A Minority Report

By E. G. Emerson

I WRITE FROM MY acquaintance with the history of the native churches of two denominations in a certain mission field. One of these churches was founded under the leadership of those who believed that the native churches "should pay their own expenses, meeting all the expenditures required for home missionary work, for Christian education and for church benevolences, without receiving pecuniary aid for these purposes from foreign missionary societies." Although the carrying out of this principle involved the severest self-denial on the part of the pioneers, it brought a reward in self-respect, self-reliance, and sterling character that has made the native church of this denomination a tower of strength to the Christian movement in its country. Not only are the churches entirely self-supporting, but they also carry on a well-sustained home and foreign missionary program of their own.

In comparison with this church, we have one of another denomination which had its beginnings at practically the same time. It was fostered, however, by missionaries who took such pity on the relative poverty of the people of the country, that they did not encourage the new converts or the new churches to assume any considerable share of the financial burden, even with regard to their current expenses. The salaries of these missionaries, while far from munificent in terms of remuneration in their own country, were, when translated into the currency of the foreign country and applied to its much lower range of prices, sufficient for each missionary to maintain an establishment of impressive character. It was possible for each missionary family to keep a considerable retinue of servants, carry practically all the expenses of a native church or two, support several students at school, and, in addition, put some money into the savings bank. The conduct of these missionaries encouraged native Christians to look upon the Christian life and church life as one of dependence upon the munificence of foreign beneficiaries. The result has been to delay the development of native leadership for the denomination, for, since the sense of responsibility for economic welfare was not developed, the self-reliant and self-respecting spirit necessary to good leadership was also slow in manifesting itself.

NATIVE CHRISTIANS ASKED TO HELP

In more recent years, when there came a phenomenal increase in the cost of living in the land where this missionary work was being done, the funds originally appropriated for the work carried only a fraction as far as formerly. Under this circumstance, it was necessary not only to limit the amount of work done, but also to ask the native Christians to make efforts to meet a larger share of their current expenses. The latter matter was especially difficult in execution because these Christians had been so long educated to depend on outside sources that they had come to look upon the support

of the church and its enterprises as the duty of the foreign mission society and its employees. In order to encourage progress toward independence it was necessary to offer the inducement of representation on a committee which controlled the disbursement of funds from abroad. Even then it has been tremendously slow work to overcome the habits of years. In fact, there has been comparatively slight progress made; only as those who grew up under the patronage of the original system have been displaced by a younger generation has there been any real progress toward self-support.

The comparison of these two native churches inclines one to draw some radical conclusions as to the missionary enterprise as at present generally conducted, both at home and abroad. But before drawing such conclusions, it is only fair to recognize that the factors which have been mentioned are not necessarily the only ones at work in the situation which produced the two contrasting types of native churches. As for the church which has manifested the more independent spirit, the class of people among whom it was founded was probably quite responsible and self-reliant in the first place. Moreover, the missionaries under whose tutelage this church rose had a strong educational interest, and for that reason the development of a competent and intelligent membership was encouraged. But even the recognition of these factors does not neutralize the tendency of the two different types of missionary policy. The conclusion is inevitable that the benevolent patronage of outsiders breeds a type of Christian church which lacks competence in self-support and fails to have the traits which missionary effort aims to develop.

MANY CHURCHES ARE PARASITICAL

The outcome is that the missionary impulse, which is rightly conceived to be the finest product of the Christian gospel, has often had the great misfortune to fail to reproduce itself in those upon whom it is spent. Too often it has found the fruit of its devotion in men and churches who prove to be parasitical, beggarly, and hypocritical, without competence to care for themselves, without a genuine interest in those less fortunate, without honor or usefulness in their own country. It is a matter of tremendous regret that the Christian faith through its carelessness in the conduct of the missionary enterprise should ever find its offspring that which bears its name but belies its spirit.

The motive of the missionary enterprise as at present generally conducted is suggested by the lines of the hymn:

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?

There is in the missionary constituency a conviction of superiority to those upon whom it fixes as the ob-

jects of its beneficence. In most cases it would seem that this conviction of superiority has rested largely on gross comparisons in which the difference of culture, rather than the appropriateness of culture to country, has been the ground for judgment. That a different manner of dress might be equally as healthful as one's own, or that a different economy of life might be equally as efficient as one's own are considerations that have seldom been admitted by those who have been missionary-minded. The real spiritual value of this conviction of superiority has rested in the fact that those who have believed they possessed it have held that it should not be used for themselves alone but for the service of mankind.

Such being the motive of the traditional missionary enterprise, its aim has been to dispense to those less fortunate such amounts of foreign mental, spiritual, and economic goods as the beneficiaries reveal capacity to absorb and as the convenience and enthusiasm of the missionary supporters provide. The method has been person of employees, technically known as "missionaries," but possessing no particular qualifications for their work aside from a high measure of unselfish devotion to the ideal of service. With these persons has largely been left the determination of the policy and procedure of the missionary enterprise. The result has been, with a few outstanding exceptions, that, moved with compassion for the (to them, obvious) mental, moral, and economic inferiority of the people of a different culture, they have proceeded to a dispensation of economic goods and the attempted dispensation of spiritual goods, with small concern for the technique of really helping people. Just to the extent that this procedure has been followed, the result has been the education of a class of people with a reduced capacity for economic independence, a lessened loyalty to their native culture and country, and a spiritual life noted for its superficial allegiance to the outer and (to them, foreign) forms of a noble religion, rather than for a genuine manifestation of its inner spirit.

NOT INFERIOR BECAUSE DIFFERENT

If this is a fair or even somewhat biased representation of the general trend of the missionary enterprise as traditionally conducted, it is evident that we should revise such aspects of it as fail to express its fundamental aim, which is, I take it, really to help those who need help. If such be its fundamental aim, then the first step is to avoid the error of judging the ways of other people to be inferior because they are different. Consequently, as a preliminary step to undertaking the missionary enterprise among any people, there should be made an impartial survey of the extent to which their native ways are suited to advance the proper ends of human life within the given environment of history, culture, climate, and geography. Considering the fact that the forwarding of the ends of life represents a common human problem which is always to be undertaken as an organic part of the cultural past and present of a people, no foreign ventures at improvement should be

permitted to disregard the past or the present of the people involved. Especially should the largesse which has accompanied the activity of missionaries in the past be avoided, for the effect has been to secure an irrelevant prestige for all that has pertained to the imported culture. A survey of the kind mentioned would necessitate all the breadth of outlook which might be given by a liberal education supplemented by special studies in comparative cultures. It would be a costly process in time and effort, but only in that way can a foundation be laid for really helping a stranger people.

SELF-SUPPORT ENCOURAGED

Specific procedure in forwarding the missionary enterprise among foreign people would of course depend upon the findings of such an investigation, but it is the writer's conviction that one general consideration as to method would obtain in all cases. Just as the display of superior economic advantages should be avoided in initial contacts, it should also be avoided in later endeavors to be of use to other people. This radical proposal is based on the following considerations:

First: The genius of the Christian religion forbids its followers to look upon the economic advantage of any person or group as a permanent condition. In that religion there is an underlying attitude that regards utilities of all kinds, both natural and artificial, as the common property of the human family to be drawn upon by individuals in proportion to their need and in proportion to their capacity to make use of them for the common good. That being the case, the attitude of patronage which derives from the control of an economic advantage as an unquestioned right belies the evident trend of Christian teaching and gives the effect of hypocrisy. The economic competence which is recognized in principle as the right of all should not be treated in practice as the privilege of a few who are thereby enabled to patronize those who should have equal access with themselves to a common inheritance. But how, then, is the missionary enterprise to be conducted at all, one might ask? How are the benefits of which,—thanks to fortune or industry or both—one finds oneself in possession, to be shared? Before we can answer this question, we must pass to the second consideration.

Second: It is not a help to any people to discourage the development of their power to help themselves. Economic goods and spiritual as well are in the first place products of responsible and industrious spirits inspired by the sense of ministering to real needs. In the very nature of spiritual goods lies the condition that they cannot be received from others nor transmitted to others as gifts; they must be achieved by the persons who enjoy them. To give the impression that such goods can be gotten in any other way is to work damage to those so impressed. Furthermore, to provide economic goods to those who possess the latent power to produce them is to limit the operation of their right to develop their own powers, and is in itself a negative influence on spiritual development. Again, one may

ask on the basis of this principle also, how is it possible ever to help anyone else? How can the missionary impulse of the Christian faith find expression?

Between the principle of equal rights to common human goods and the principle of the right of each soul to the production of his own economic and spiritual goods, there is, in the opinion of the writer, but one way to do real missionary work, that is really to help those whose material and spiritual standards of life are below one's own. That is the way of the Man who put aside ambitions and the possibility of high earthly power and threw in his lot with those upon whom he had compassion. That way demands that the missionary shall to some degree approximate his material condition to that of the people whom he intends to help, and that he shall draw his resources, spiritual and material, out of the situation which he is trying to help rather than import them bodily into it. If the missionary cannot hold his head above the surface under such circumstances as surround the people whom he would help, how can he expect them to raise theirs? As they see him sharing their economic lot and yet making progress, economic and spiritual, they will feel that they have a demonstration of what is possible for them. Their confidence in him will grow and he will become a genuine leader of the people in self-improvement. At first, whatever is attempted in the way of a program will of necessity be modest and in order to carry it out stringent self denial will be called for. But with the gradual growth of the

competence of the people, a growth which is sure to ensue if it is not discouraged by dependence on outside sources, the accomplishment of objects calling for capital and leadership will be achieved with increasing ease.

Almost from the first the people among whom such missionary work is being done, will themselves feel the missionary impulse, and will develop the ability and command the means to carry it out. "Command the means," did I say? How easy it is to revert to the fallacy that the missionary enterprise can be carried out with means! Is there any "means" fundamentally requisite to it, but that of souls who are willing to share the lot and develop the resources of the people whom they would help?

Let us hope that the technique of human helpfulness will not be lost by those who have themselves been helped in accordance with it. That those who have acquired their Christian faith in any other way should fail to appreciate this technique is only to be expected. Hence it is that the transmission of a vital Christian faith is a matter of crucial importance, and that the missionary enterprise as the agency of that transmission should be held in strict account. Is it too much to ask that it revise its methods according to Paul's reminder: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich"?

British Table Talk

London, July 19.

THE MEN WHO are commissioned to find a way out for Europe, are now in this city. They are at work upon preparatory investigations in the midst of a social atmosphere that lacks nothing to make it pleasant. But, of course, the tussle has still to come. The Dawes report is still as it has been for months the one hope of settlement, but it cannot be assumed that upon the basis of that report an agreement will be reached.

The Week France is not unfriendly but is prepared to look closely at any agreement to see how it affects the problems of French security and of French finance. What penalties will there be if Germany fails to keep its bond, and who is to enforce those penalties? Meanwhile there has been an impressive demonstration against war at the advertisers' conference. There was almost a revivalist enthusiasm among these business men when the condemnation of war was uttered by eloquent voices. Perhaps if the business world declares war is both wrong and bad business, and the church declares that good business or not, it is wrong, there may be an advance towards peace. One by one at the convention the leading representatives of various nations mounted the platform and signed the resolution which called upon the nations of the world to "take such steps as would guarantee the security of the people against a return to the use of aggressive force."

* * *

"A Passage to India"

Everyone who wishes to know the Indian scene should read Mr. E. M. Forster's novel "A Passage to India." It is a most brilliant piece of work; the craftsmanship alone will delight all who love

clear and flexible writing. The picture of the English garrison will not be agreeable to its members, and the picture of educated Indians, Moslem or Hindu, will be denounced by such educated Indians as a wild satire. The author makes no attempt to take sides; he is only concerned to show the inner workings of the men and women upon whom the subtle spell of India is laid. The main theme in the story deals with an incident in the life of an Indian station in which a young Indian doctor is falsely accused of insulting an English lady. The account of the trial, and the events which followed the acquittal of Dr. Aziz, is one of convincing truth. The writer has come to take his place among the first novelists of the time. The reader will probably shut the book with a feeling of almost sheer hopelessness, and he will need to remind himself that even this subtle analyst of character may have left out factors of the first importance. But, unless my instincts betray me, I feel sure that the picture, if it is not the whole truth, is still true.

* * *

Has the Liberal Party a Future?

There appears to be a conspiracy on the part of certain writers to declare that Liberalism is dead or dying. I see that the "Gentleman with the Duster" believes this. It is true that in some recent bye-elections Liberalism has not made a good show; but those who remember that last December for every hundred persons who voted Labor more than ninety-five voted Liberal, and that the Liberal poll was, I think, well over four millions, it looks a little rash to say that these have vanished into thin air. More than once in my memory the same prophecies have been made. In the midst of the Boer war the party was certainly in a sad case, divided against

itself and almost void of hope, and yet in 1906 it had the biggest victory won by one party in recent elections. At the present moment there is an eager and aggressive campaign being waged by the Liberals, and so far from being dead, they have had the satisfaction of seeing the Labor government, more than once, rather sulkily it is true, taking refuge in the Liberal programme. As a matter of fact, if the Liberals attack the problems of the hour with courage and at the same time without partiality, they will find that in a host of British people there is a real desire for social reform, and a deep hatred of all bureaucracies, whether set up by the wealthy or by the workers. The chief problem of modern politics is how to secure a corporate life in which men shall pull together, and at the same time keep their individuality and initiative. In a world in which Mussolini and the Russian Soviets from different sides are threatening individual liberty, there should be a place for the party which equally renounces both Fascista and Soviet rule. Therefore if any of my readers follow the fortunes of our political struggle, I hope they will not jump too readily to the conclusion that Liberalism is a spent force.

* * *

The Wesleyan Methodists Discuss Methodist Reunion

There are in this country three main Methodist bodies—the Wesleyan, the Primitive, and the United Methodists. There were more till a few years ago. Now the problem is how are the three to unite together? The doctrinal standards present no great difficulty. The seceders from the main body were not in any sense heretical in their theology; they claimed at the time to be true to the pure Methodist doctrine. The differences today are more ecclesiastical than theological—that is, they concern the status of the ministry and matters which are closely related, such, for example, as the question who should administer the holy communion. Speaking generally, the Primitive and the United Methodists have not so "high" a doctrine of the ministry as the Wesleyans, and there will be some difficulty in adjusting the two traditions. But under the surface the real difference is between the Methodists who turn their faces more hopefully towards reunion with the other free churches, and the Methodists who, remembering that they were at the first a society within the church of England, look rather to union with that church, and are afraid that such a measure would be hindered by their prior union with other Methodists who are farther away from Canterbury. In the Methodist conference yesterday, the long discussion made clear that there was no unanimity, and at the same time revealed that the opponents of the scheme for union were in a minority. The resolution carried at the end of the six hours' debate was as follows: "This conference is of the opinion that, provided Methodist people desire organic union of the three churches concerned, the scheme now submitted affords a basis of union which would ensure harmonious working without the sacrifice of any principle vital to Methodism. The conference therefore commends the scheme to the prayerful consideration of Methodist people. The conference is fully alive to the supreme importance of the spirit in which the proposals are received and the far-reaching issues that the decisions ultimately reach, and trusts that divine guidance may be given to all who have a voice in determining the course that shall be taken." This is not of course a vote for union, but it is a definite step towards union.

* * *

And So Forth

One who knows the Irish dail told me the other day that the speaking in that assembly is much more clear and sharply-defined than it is in our house of commons; moreover, there is not the same amount of time wasted in interruptions. But of course the Irish are as a race much more logical than we are . . . Dr. Fosdick and Dean Robbins have bidden farewell to our shores after a real triumphant progress; but it has been more than an oratorical triumph, the speakers have always recalled their hearers to the great matters, and our people have shown their gratitude . . . A serious discussion is still proceeding within the church of England upon the reservation of the sacrament. Church of England friends tell me that there is a tragic failure on the part of many clergy to understand the mind of the laity. The truth is, the laity are by no

means ready to go behind the Reformation. British religion, in whatever church it is found, is a religion with a marked reverence for the written Word and a strong faith in the dignity and sacredness of the individual soul, and with a respect for his spiritual advisers which is by no means subservience. The British churchman preserves these qualities in the free churches, and in Canterbury, and also in Rome. At the consecration of the Liverpool cathedral, the following words were spoken by the archbishop of York: "This day we offer God most high the embodiment in enduring stone not only of a great artist's vision, but also of a city's faith. We are wont to think of the great cathedrals of the past as the creation of ages of faith, which we wistfully contrast with our own. But this cathedral proves that the same faith, purified and deepened, is living and moving in the midst of this twentieth century's doubt and stress and toil. It is most noteworthy that the faith out of which this cathedral comes has been primarily the faith not of ecclesiastics, but of laymen of God's people in this city and diocese. It is true, as they themselves would testify, that they have felt at every stage in the great enterprise, the inspiration of the strong and humble man of God who was their bishop, and of whose rule the first part of this great church will be the abiding monument. As it stands on its rock above the ebb and flow of the city's river, so its witness will stand above the ebb and flow of the city's life, consecrating, uplifting, guiding. There are central homes of the city's government, and merchandise, and art, and learning; let this be the central home of the city's soul."

EDWARD SHILLITO.

BOOKS

LET US BEGIN WITH a few books written to, for and about the younger generation. Clarence E. Wilson's *TALKS TO YOUNG PEOPLE ON ETHICS* (Scribner's, 80) is a little book suitable for use in discussion groups with boys and girls of high school or eighth grade age. It is neither very deep nor very brilliant, but it is sensible and sound. Each chapter ends with topics for discussion and suggestions for reading. *THE CHILD: HIS NATURE AND HIS NEEDS*, edited by M. V. O'Shea and issued by The Children's Foundation, Valparaiso, Indiana, gives us a survey of present day knowledge concerning child-nature and the most approved methods of the promotion of the well-being and education of the young. A distinguished list of writers and educators contributed to this volume which forms almost an encyclopedia of child study. *THE BOY ASTRONOMER* by Frederick Collins (Lothrop, Lee and Shepard, \$1.50) is a book which will keep many a boy up at night, and it will be a good use of time for many adults to join him in his vigil. There is no field of his abundant ignorance which the average adult ought to be more ashamed of than his ignorance of the stars. How many of us can identify five of them, or even one aside from the North Star, or any constellation except the dipper? Yet there is a body of spectacularly beautiful material which binds all parts of the world and all ages together. The book tells all that any ordinary person needs to know about the stars, and is readable and abundantly illustrated with pictures and diagrams.

Dr. Francis Holt-Wheeler is one of the most productive writers for boys. He is fertile in imagination, infinitely industrious in gathering material from the far corners of the earth and facile in writing. *MAGIC MAKERS OF MOROCCO* is one of the numerous series called *AROUND THE WORLD WITH THE YOUNG JOURNALISTS*. The story part is simple enough but it is complicated by the inclusion of the whole intricate web of Moroccan politics through the last twenty years. *THE SAHARA HUNTERS* (Lothrop, Lee and Shepard, \$1.75) deals with strange tribes of the desert. *THE BOY WITH THE U. S. DIPLOMATS* (Lothrop, Lee and Shepard, \$1.75) carries a youthful adventurer through the opium war—desperadoes in Korea—chased by pirates—a deep sea trap—the winning of Hawaii—and all that sort of thing. In spite of the somewhat lurid character of some of the material, the author deals very conscientiously with facts. He is a genuine traveler and explorer and if he writes a book about Abyssinia he writes it in Abyssinia and not in New York. The reviewer met him a few months ago in Sicily. He had

just come down from camping three months on the upper slope of Mt. Aetna. We met first in the cathedral at Girgeni where he was trying without much success to get a priest to explain why an ancient stone figure of an elephant had its tusks growing out of its lower jaw. Later we poked into some dark corners at Palermo together. I had a letter afterwards from him from Tunis where he was living in a cottage by the shore on the site of Carthage, and in the fall he expects to go to the Upper Nile. That is the way he gathers material for the sixty books which he has written and the many more which will doubtless follow.

EVERYMAN'S BOOK OF SACRED VERSE (Macmillan) edited by Gordon Crosse, is a pocket-sized book of poems of religion from the fifteenth century to the present day. Owing to its smaller size, it is inevitably much less complete than Miss Hill's excellent volume, and it is arranged chronologically instead of topically. Fashions in poetry change, and so do points of emphasis in religion. Candor compels the admission that many poems in any such collection as this are only historically interesting. It is so easy to be didactic and homiletical and so hard to be lyrical in sacred verse. But the lyric notes are worth searching out and listening for.

A new edition of the JOURNAL OF GEORGE FOX has been edited by Norman Penney (Dutton, \$2.00). This immortal classic which has appeared in innumerable editions is here somewhat abridged but not seriously so. There is scarcely any other record of spiritual experience which exhibits more vividly the strange mingling of humility and confidence which proceeds from a sense of the presence of God and the acceptance of His will.

CORRESPONDENCE

Mansfield Is Congregational

EDITOR THE CHRISTIAN CENTURY:

SIR: May I join with other former students of Dr. Selbie, who will doubtless write you, in correcting a recent statement of your reviewer? On page 988 of your issue for July 31, Mansfield College, Oxford is referred to as "a Unitarian college." I believe investigation will show that Mansfield is a Congregational theological college. It is Mansfield's southern neighbor, Manchester, of which Principal L. P. Jacks is the head, which is Unitarian.

Brookings, S. D.

M. M. KNAPPEN.

Opinion of a Frenchman

EDITOR THE CHRISTIAN CENTURY:

SIR: One of my next door neighbors is Mr. Louis Bour, a Frenchman and very proud of his American citizenship. When a young man he studied electrical engineering in Germany and now speaks German, French and English quite fluently. He is now west of fifty and expects to make his thirteenth biennial visit to La France next spring.

I referred the editorial "After Ten Years" appearing in The Christian Century to him and the writer of the editorial may be interested in the enclosed note which Mr. Bour wrote and handed to me with the return of the paper.

Chicago, Ill.

G. B. HILL.

[ENCLOSURE]

In reading the article "After Ten Years" in The Christian Century my astonishment was very profound and sincere. It is exactly the same as if every word, and every phrase and every fact of this fine and true editorial had been taken out of my own soul and memory where it has been indelibly imprinted for more than a quarter of a century. Undoubtedly you remember that on several occasions I have told you in substance precisely the same things. And what I have told you was not a baseless ephemeral opinion but a true fact based on real knowledge accumulated by personal experience long before I came to this, God's country, and which has been confirmed since and increased by twelve subsequent voyages to Europe. You know what our great Lincoln said: "You cannot always fool all the people."

LOUIS BOUR.

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An Open Letter to Dr. Ainslie

DEAR DR. AINSLIE:

I am much interested in the thoughts expressed in your sermon reported in the *Christian Century* of July 10. I was a student in Butler College, Indianapolis, and took the complete course in the Bible school which made heretics of so many of us, when Dr. Hugh C. Garvin was dean, about 1893 to 1897. One line of our great offence had not then found a name but now is known as "open membership." This position was definitely taught by Dr. Garvin and accepted as scriptural and in keeping with the mind of Christ by quite a group of us students at that time.

We had honestly arrived at this conclusion by serious study of the scriptures and believed ourselves clearly within the privilege of Disciple ministers when we made known our conclusions. The publication of our views, however, brought down such a storm of protest that when it had cleared the Bible school as then constituted was destroyed; Dr. Garvin, among the great linguists and Biblical scholars of the world, was forced out of his professorship and the church he loved, and the ultimatum was issued to the student preachers that, knowing that we had departed from the faith of the fathers, "If you will be honest with the church (the Disciples) and yourselves you will get out or quit the ministry." There were no heresy trials, but the pulpits were quite effectively closed to those of us who stood firm in our position. This is the price men pay for progress.

Some strange positions were taken by the defenders of the faith at that time. I give just one. "It is not a question of getting into heaven when you die, it is a question of getting into the church of Jesus Christ, which one can enter only by confession of faith and baptism." (Immersion in water.) I do not now recall that you spoke a word or penned a line in our defense at that time, 1895-1897, but I know that in general we were forced to go with little defence and less sympathy. Some very promising preachers quit and are now following a variety of useful callings, while several others found opportunity to go forward as ministers in other denominations. I found a home with the Congregationalists and have had a happy and free opportunity for service to the present time. The Congregationalists have always practiced "open membership." I myself have received into churches of which I was pastor some baptized in infancy, some baptized as adults, some I immersed and some of the Quaker or Friend persuasion who for conscience's sake omit both water baptism and the material and mechanical observance of the communion.

I was surprised and yet delighted to learn of the progress the church of my mother and of my wife's people has made in thirty years. But shall it end here? I have said all along that when the Disciples cease to make immersion the final test of

fellowship there is no serious barrier left to the vital union of the Congregationalists with them. Are you and these two hundred churches you mention in the sermon now ready to take one more step? The Congregationalists have practiced "open pastorate" for several generations at least. The Year Book for 1923 shows serving Congregational churches as pastors, 178 Methodist ministers, 93 Presbyterian, 73 Baptist, 14 Disciple and Christian, and a few from many of the smaller denominations. While I am proud of my standing as a Congregational minister and do not expect to change, I hail with delight the day when you shall practice with us "open pastorate" and, if it be the will of God, wish that I as an ambassador for Jesus Christ might serve as pastor of a church in the great body where I began the Christian life.

Kansas City, Kan.

C. A. RILEY.

The Moral Antithesis of War

EDITOR THE CHRISTIAN CENTURY:

SIR: Most correspondents write you about things they have seen in your most helpful paper. I think sometimes it is just as interesting and important to notice what is absent—also absent from other literature. I used to hear quite a bit in my college days about "the moral equivalent of war." The idea was that in order to get rid of war we had to have something to take its place—to serve the same purpose in a constructive way in developing courage and patriotism. But I haven't heard this expression or seen it in print since the great war. I wonder why? Of course the answer is evident—nobody *wants* the moral equivalent of what the last war gave the soldiers in the trenches or the citizens at home. Nobody dares mention the moral equivalent of war. After hearing the experiences of one who has been through war, the moral equivalent is unthinkable. What is needed is the *moral antithesis* of present-day war.

Allahabad, India.

W. F. FERGER.

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Contributors to This Issue

PIERO CHIMINELLI, minister of a Baptist church in Rome; author, "Life of Christ," "The Contribution of Italy to the Reformation," etc.

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THE SUNDAY SCHOOL

Lesson for August 31. Lesson text: John 4: 7-14; 24-26; 31-35.

Jesus Talks with a Samaritan Woman

JESUS, THE WHITE KNIGHT, the purest man who ever walked a city street, restored the souls of poor, lost sinning women. It is an interesting chapter. There was the woman taken in adultery. Sobbing before him, when her accusers had fled, Jesus refused to condemn her, but told her to go and sin no more. Gladstone, one of the outstanding characters of all history, gave much of his time to rescuing fallen women, in London. A dramatic story is told concerning this business. One night, in the midst of an intense campaign, as he sat alone in his study, his secretary hesitatingly approached him. "Mr. Gladstone," he began, with some confusion, "there is a matter which I feel I must take up with you." "Very well," said the great man. "I am told that your enemies are going to use against you the fact that you spend time and money in seeking to restore to virtue women of the street." "And what of that?" "I thought, perhaps," said the secretary, "that under the circumstances you might discontinue." For a long time the premier was silent, looking into the fire, then slowly raising his noble head, he said: "This is very grave. I appreciate the harm my enemies may do me. I thank you for doing what must have been a very difficult thing. I shall keep on." Lord Shaftesbury once asked to be excused from a dinner with the king because he had promised to help some poor soul that but for his aid would have committed suicide. Harold Begbie tells a fascinating story of a London girl, who, hurrying along the street on her way home, after a disgraceful evening, was handed a white flower by a Salvation Army lassie. Awakening in the morning, seeing the sun fall upon that pure, white blossom in the glass of water, she began the process that carried her back to a life of honor.

It has always been assumed (I have always felt with a lack of convincing evidence) that Mary Magdalene was saved by the Master and that she showed her deep devotion to him. I remember that in the Oberammergau passion play, she comes and puts her arms about the cross, crying amid her sobs: "Dearest Master, my heart hangs with thee on the tree."

And here is the woman of Samaria, another of the same kind, these sad, suffering "high-priestesses of humanity." Not only did Jews and Gentiles have no dealings (no good dealings!) the Samaritans took the keenest delight in defiling the Jerusalem temple just when it was all cleaned up for a feast. The Jews, in return, had dealings of a certain kind with the Samaritans—very rough dealings!) but it was also the custom for a rabbi not to speak to any woman in public. Jesus, therefore, asked a favor of the woman. He asked politely for a drink of water from the historic well.

If you will take the trouble to write out, in dialogue form, the speeches of Jesus and the woman you will note how she was changed from the smart and pert creature of her sort to a reverent disciple. It was the great revelation at the well. Gradually and tactfully Jesus led her to talk about religion until he came to that high and wonderful declaration: "God is a Spirit and they that worship him must worship him in spirit and in truth"—one of the loftiest and most difficult statements that he ever made.

Nor was this all; he won her, he changed her. She came to the well a sinner, she departed a saint. She came like a vampire, she left to win a whole village to Christ. "Come see a man who told me all that I ever did." She brought the people out to hear the preacher. What a transformation! What hope for us all. Jesus can use a very poor instrument. An imperfect person can serve his purpose, otherwise who of us would be of any value to him? If only Jesus can gain our attention he can and will transform us. "He changes beasts into saints."

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Jews About to Pass N. Y. Protestants

The census of New York City shows that there are 1,440,635 Catholics, 2,122,457 Protestants, and 2,056,956 Jews in that metropolis. This means that 25.64 per cent of the population is Catholic, 37.78 per cent Protestant, and 36.58 per cent Jewish. At the rate at which changes have been taking place, however, it will not be long before Judaism can claim to be the most numerous religious affiliation in the city.

Methodist Leader Attacks LaFollette

The first rumble of the church artillery in the approaching presidential campaign was heard at a Methodist camp meeting at Spirit Lake, Ia., on July 27, when Dr. Clarence True Wilson, secretary of the Methodist Board of Temperance and Public Morals, attacked Senator LaFollette as the only wet in the race. According to the newspapers, Dr. Wilson stated that "we are to be congratulated on the high ideals of both platforms and the character and loyalty to government institutions that the four men who are running in the major parties stand for. The only party and the only wet candidate running is Robert M. LaFollette. He has been continuously wet. He has resorted to the most un-American methods in breaking up legislatures that have cost his country millions of dollars in wasted time. He has been a czar in his own state politics, eliminating all men who would not bow down to his graven image." Dr. Wilson, after calling himself a progressive, stated that in this campaign "we will have to stand pat or not stand anywhere."

World Conference Time Schedule

It is expected by the committees now preparing for the World Conference on Faith and Order that the replies from local groups to the five series of questions that have been circulated throughout the Christian world will be in hand by August of next year. The subjects committee of the conference is to meet in September this year, and again at Easter, 1926. The continuation committee is to meet in August, 1926. The conference itself is now scheduled for the middle of 1927.

Norway Celebrates 900 Years of Christianity

On July 29 Norway celebrated 900 years of Christianity in that kingdom. Festivities on the little island of Moster off the southwestern coast, where stands the oldest church in the country, marked the event. This church was built about the year 1100 at the place where King Olaf Trygvesson permitted the celebration of the first Christian mass in 995 and where King Olaf the Saintly in 1024 set up the first Christian court. Christianity is said 1054

to have come into Norway as the result of Viking raids on England and France. Some of the hardy buccaneers brought the new religion home with them from these forays. In this manner the way was prepared for the conversion of the two kings mentioned. Thereafter the church was in close touch with England until the twelfth century. In 1536 Norway broke away from Rome and the Evangelical Lutheran church became the established worship. Close connections have been maintained, however, with England and America, so that a large number of sectarian bodies, such as the Baptists, Methodists, Adventists and others, have penetrated the country. Liberal conceptions of Christianity have spread rapidly during the last 25 years, but almost exclusively among the upper classes.

Presbyterians May Know Secretaries' Salaries

At the recent session of the general council of the northern Presbyterian church a request that came up from the presbytery of Chester was recommended for approval. If the action desired is finally carried into effect, each benevolent board of the church will be directed

to make public annually a full and detailed list of salaries paid to secretaries together with all office expenses, and the minimum and maximum salaries paid to the assistants of each secretary. For promotional purposes the church has been divided into five general districts, an eastern district with headquarters in New York; a north central district with headquarters in Chicago; a southern district with headquarters in St. Louis; a Rocky Mountain district with headquarters in Denver; and a Pacific district, with headquarters in San Francisco.

Influence of Gandhi Touches All Indians

Striking evidence of the power of Gandhi to influence men of all creeds in India has been shown during recent disturbances in that country. In the attempt of the outcastes to assert their rights to the use of certain temple enclosures at Varanasi, near Travancore, passive resistance was resorted to, the resisters vowing neither to eat nor drink until victory was achieved. When Mr. Gandhi heard of the incident, while approving the purpose of the outcastes, he released them from the vow to fast, and they accordingly set

A British Catholic View of America

IF A DESCRIPTION recently published in the Tablet, an English Roman Catholic weekly, is correct, then Protestantism in this country is in a bad way. As a means of showing our readers what Catholics actually think about our religious situation we reproduce this article from the issue of the Tablet for June 21:

"Excluding the Protestant Episcopal church, which glories in its retention of many Catholic beliefs and sentiments and practices, American Protestantism is identified with nearly all the young Republic's national vices. The 'li'l church on Main street'—what Welshmen call Chapel Mawr or the principal chapel of the town—is supposed to have been the nursery of America's choicest moral flowers; but, in truth, it has been the hotbed where some of her rankest weeds have luxuriated. By allowing and even encouraging young laymen to preach from pulpits and young laywomen to teach in Sunday schools before they themselves have acquired a coherent knowledge of Christian doctrine, there has gradually come into existence the subjective and hortatory religion of Sankey's so-called hymns, in which A, under a guise of praising God, is constantly urging B to hold the fort, or to pull for the shore, or to keep the lights burning, or to bind up the sheaves; a religion which is almost barren of personal spirituality, because it is mainly engaged in telling other people that they must be saved and that, above all, they must be teetotallers; a religion which breeds censors instead of saints, meddlers instead of martyrs. From this poor soil springs the familiar American flora, nearly all foliage, with hardly any root

or fruit; the boasting, the claims to be the moral and spiritual leader of mankind, God's own country, and so on.

American Catholicism is the flat contradiction of all this. It stands like a rock amidst Protestantism's flying froth and foam. Its enemies accuse it of arrogance; yet, all day and every day, it stands for humility. Amidst a riot of private judgments and theological novelties, it enjoins respect for tradition and authority. If there were nothing distinctive about it beyond the obligation to hear mass on sixty days of the year and to abstain from meat on Fridays and to approach the sacraments of penance and holy communion at Easter, Catholicism would still stand in sharp contrast with the kind of religion which claims the spiritual hegemony in America. But there are other distinctions as well. By the use of Latin in their greater acts of worship and by the fact that their spiritual head is in the eternal city of Rome, American Catholics are linked with the ancient and universal culture; they are delivered from Chauvinism and insularity; they are taught to be disciples first and apostles afterwards. In short, Catholicism bids the United States to be not big but great, with the greatness of which the gospels speak; the greatness of service and of meekness. That we do not exaggerate the truly evangelical character of American Catholicism is shown by the hunger and thirst of American Catholics for such examples as that of Blessed Therese of Lisieux, the Little Flower, whose way is like a hidden footpath winding through dim thickets and over shy daisies, not a garish highway thronged with Ford cars."

down to picket the forbidden temple grounds. Christians and Alkalis, the latter the tribe that had previously been engaged in a passive contest with the authorities in north India, then attempted to come to the assistance of the outcastes, but Gandhi again interfered. Declaring this to be exclusively a Hindu affair, he urged all others withdraw. His words were accepted as law by both Christians and Alkalis. The Travancore fight against caste therefore goes ahead on the lines laid down by Gandhi.

Charismatic Congress in Chicago Next Year

The eucharistic congress held by Roman Catholics in Amsterdam, Holland, during the closing days of July concerned the selection of Chicago as the seat of the congress of 1925. Great emphasis will be placed upon frequent communion by American Catholics during the approaching year, and a special general communion will be observed on the Sunday preceding the opening of the congress. A resolution sent to all bishops of the United States, Central and South America emphasizes the necessity of discovering more candidates for the priesthood in order that the opportunities for confession and communion enjoyed by persons resident in rural districts may be increased.

Dr. Laws to Circle Globe

Dr. Curtis Lee Laws, editor of the Watchman-Examiner, Baptist conservative weekly, is to sail on Aug. 28 from Vancouver, B. C., on a trip that will take him around the world by the time he gets back to his office in New York next May. Dr. Laws will be accompanied by Mrs. Laws.

Who Started Sunday School Work?

While the world's convention was in session in Glasgow recently Scotchmen came forward with the claim that the honor of starting the Sunday school movement should not go to Robert Raikes but to Christian workers who carried on the same sort of work in one of the cities of Scotland before Raikes gathered his classes in Gloucester in 1780. Now we are told of a Baptist deacon, William Rhys, who actually began to teach the Bible to his pupils in the school organized at Clapton, England, in 1873. It will be remembered that Raikes confined his attention to spelling, reading and arithmetic. The first Bible school is said to have been organized by Rev. Morgan Rhys at Cilfwnwr, near Swansea, Wales, in 1648, and a student under Rhys, Rev. Morgan Jones, driven out by the act of uniformity, is said to have come to Elmhurst, Long Island, and begun a Bible school in 1682, or 98 years before Raikes.

A Strange Tale from the East

Orthodox Jews the world over who have been mourning the assassination of Israel de Haan, the Zionist leader who was slain in Palestine while attempting to rescue that land from the control of orthodox Hebrews, now shake their heads over the report that de Haan's wife,

a gentile and a Catholic, will demand the transfer of his body to the Catholic cemetery at Jerusalem. She bases her claim on the fact that her husband's official passport had him registered as of the Catholic faith. In commenting the Scribe, a Jewish weekly, says: "Surely it would be a strange thing if the report were to be proven true. We Jews are a strange complex of many and conflicting experiences and emotions but no more striking instance of our intertwined and odd relationships is to be found than the leader of the most orthodox group in Israel married to a non-Jewess, traveling to rescue Palestine from infidel radical Jews and, coming to an untimely end, to be buried in a Catholic cemetery. These complexities are above the humble mind and are material for history."

Launch Progressive Paper for Russian Christians

Zion's Herald reproduces the cover of the first number of the Christian, a monthly launched in Russia by the fund raised by Bishop Blake and the Boston paper. The contents, as translated, show the following articles: "Our Problems," by Metropolitan Eudakim; "Comments on the Death of Lenin;" "Science and Religion" and "Knowledge and Faith," by G. Nadejdin; "Arguments with Atheists," by Archpriest V. V. Shepvaloff; "Address of American Bishop Blake at the Territorial Council of the Russian Orthodox Church in Moscow;" "The Orthodox Church in America," by Ralph M. Frink; "Moscow Academy of Theology," by Bishop Georgi; "The Opening of the Theological School in Leningrad," by Archpriest P. Raevski; "Neglected Children," by Archpriest P. Krasolin; "Social Teachings of Jesus Christ," by Walter Rauschenbusch; "Life of Jesus Christ," "Chronicles of Church Life." There are sixty pages in the first issue, which is declared to be "issued by the educational committee of the holy synod." On the cover appears this quotation from paragraph 13 of the constitution of soviet Russia: "Freedom of religious and anti-religious propaganda is guaranteed to all citizens."

Schools Cooperate to Make Rural Pastors

The College of the Bible, Disciples theological seminary at Lexington, Ky., and the Kentucky State University are cooperating in the training of ministers for rural communities. By making it possible for prospective ministers to take courses in both institutions, they can obtain the specialized training in rural economics offered by the university and the theological training of the other school.

Seek to Revive Chinese Jewish Colony

One of the most interesting antiquarian discoveries in China was that of the remains of a Jewish colony in Kaifeng, capital of the province of Honan. When first seen by Jesuit missionaries in the seventeenth century there are said to have been persons still remaining whose features showed marked Jewish characteristics, but at the present time there is nothing to show but a few relics of the old synagogue. A society was formed in Shanghai about twenty years ago to send a spe-

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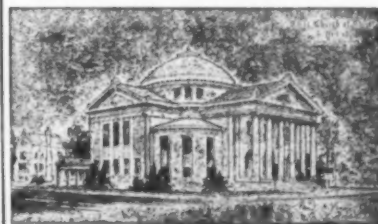
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cial expedition into the province to study these remnants and see if anything could be done to revive the ancient colony. This society is now showing renewed signs of life, and hopes shortly to start the projected expedition on its way. Adolph S. Oko, librarian of the Hebrew Union College, Cincinnati, O., has volunteered to head this enterprise.

Philadelphia Quakers Protest Mobilization Day

Among the many protests from religious bodies that are going forward to President Coolidge against this country's proposed Mobilization Day, the representative meeting of the Philadelphia yearly meeting of Friends has said: "We can see no necessity for any such military demonstration. Our country now has peaceful relations with all other nations, and it should be our firm purpose to preserve such relations unbroken. If we engage in displaying our efficiency for war it will be natural for foreign nations to distrust our peaceful intentions. Japan, in particular, with her pride freshly wounded by our exclusion of her citizens, is likely to be still further estranged and embittered. Military activity on the part of the United States is certain to stir up military activity in other countries and to stimulate the armament race, from which the nations find escape."

Educational Mission Meet Set for Next Year

Five thousand delegates representing the mission boards of the United States and Canada are to be brought to Washington, D. C., from Jan. 28 to Feb. 2, 1925 for a missionary conference. The assembly will be for educational rather than deliberative or legislative purposes. It will not deal with problems of administration on mission fields, but will confine its efforts to arousing a larger sense of responsibility for support of the overseas mission enterprise.

United Japanese Church Proves Power

The united Japanese church that has been formed in Los Angeles, Cal., by the amalgamation of two Congregational and one Presbyterian congregations has again proved its strength. For some time Japanese Buddhists have been contemplating the building of a temple that would have presented a challenge to the church, but the Christian body has grown so rapidly that the plan has been abandoned. There is a Presbyterian senior minister and a Congregational junior minister. During the past year 68 new members were received.

Says Doctors Should Study Faith Healing

British scientific circles have been stirred by the sermon recently preached by the archbishop of York before the congress of the British Medical Association, in which that prelate declared that the increase in cases of faith healing in Britain and America constitutes a challenge to the medical profession to make a scientific study of the whole matter. Using the text, "From the most high cometh healing," the archbishop predicted "a great revival of healing through



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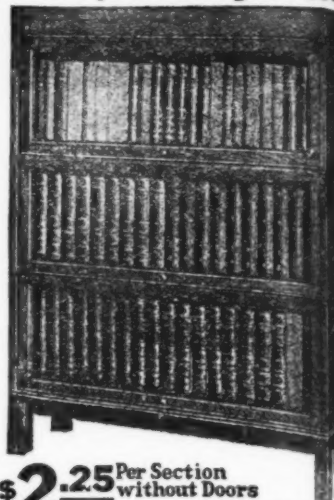
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which made active by self-discipline and prayer." Referring to "the remarkable results of the potency of spirit" witnessed recently in the United States and British dominions, the archbishop said that, whatever explanation was sought, the facts could not be ignored. Not even a prejudiced mind could observe what was occurring on such a scale over such a wide field, he maintained, without recognizing it as one of great power for removing disease. Might it not, he urged, be admitted by natural science that the spirit raised to a high level of strength and believed to be in communion with God, there were resources for the recovery of health? Is it not possible that we are on the threshold of some great and new interpretation?

Would Use Grape Juice in Jewish Services

Rabbi Rudolph I. Coffee, of the Temple Sinai, Oakland, Cal., has advised congress to repeal the permission granted Jewish congregations to use wine for sacramental purposes. In a recent meeting of temperance leaders held in the Methodist building, Washington, D. C., Rabbi Coffee stated that the law had been "shockingly abused" by unscrupulous Jews and that it is the wish of the majority of that faith that the permission to employ sacramental wines be withdrawn. Rabbi Coffee would substitute grape juice for wine.

Petition King George to Stay Away from Races

It would seem that the Britisher's boasted personal liberty is under fire even when exercised by royalty. At least, the recent Primitive Methodist assembly at Newcastle, England, petitioned King George to modify his present marked interest in the races. The Baptists of South Wales had already presented the same sort of a petition to the throne, and it remains to be seen whether other religious bodies will follow this example. The better elements in English life are becoming deeply concerned over the issue presented by gambling, which is most prevalent in connection with horse-racing.

Five Generations of an Honored Name

From Gardiner, Me., comes word of the appointment of Robert Hallowell Gardiner, fifth, as junior warden of Christ Episcopal church. Mr. Gardiner's acceptance continues an unbroken service of more than a hundred years by persons of the same name in this position. The previous occupant was, of course, that Robert Hallowell Gardiner whose name is so intimately connected with the cause of Christian unity.

Rumor General Butler Under Fire

Church forces in Philadelphia have been greatly stirred by reports that the mayor was about to drop General Smedley D. Butler from his position as director of public safety. Since assuming office as head of the police General Butler has, by employing certain spectacular and drastic methods, seemingly made a real attempt to enforce the prohibition and other laws. Criticisms of his work have not been lacking, nor have all of them come from

wet quarters. However, he has certainly failed to play into the hands of Philadelphia's local politicians—as corrupt a gang as is to be found in the United States. Now it is rumored that the machine influence is to prove strong enough to force Mayor Kendrick to get rid of Butler. Up to date, however, the instant arousing of the church forces in General Butler's behalf has worked to keep that official in office.

American Catholics Push Toward China

Roman Catholics from the United States are vigorously pushing their recently inaugurated missionary work in China. On July 22 a group of twelve Passionist fathers sailed from San Francisco, bound for northern Hunan. During August six American Dominicans will sail from the same port for Kienning, Foochow, where they will reinforce two priests who have already started work.

Conservative Paper for Mobilization Day

Almost alone among the larger church papers the Presbyterian, conservative weekly whose opposition to the child labor amendment has already been mentioned in this paper, comes out in favor of Mobilization Day. "Why should we embarrass the government with protests which cannot be observed," it asks "and thus add to the perplexities of the administration? The hour has come when in our cities and suburbs we must know how to assist the officer who comes to our defense against a drunken or criminal assailant. Should we not all possess some limited military information for emergencies?"

Campbell Morgan Packs Fifth Avenue Church

For the first time, it is said, since the pastorate of Dr. J. H. Jowett, the seating capacity of Fifth Avenue Presbyterian church, New York City, has been taxed. The presence of Dr. G. Campbell Morgan in the pulpit on July 29 brought great crowds to the famous church. Dr. Morgan is to act as stated supply of this church for three months, beginning Jan. 1, and it is now hinted that if some arrangements can be made for caring for the pastoral work of the parish he may be secured as the regular preacher.

Reorganize Disciples Mission Board

After operating on a committee control basis during the four years of its existence, the United Christian Missionary Society of the Disciples church has come to the conclusion that a departmental organization is more efficient. Accordingly, the society has been reorganized in this fashion: F. W. Burnham, president; H. B. Halloway, assistant to the president; Mrs. Anna R. Atwater, vice-president; Stephen J. Corey, vice-president; Mrs. Effie L. Cunningham, recorder; C. W. Plopper, treasurer; Department of foreign missions, S. J. Corey, Mrs. Anna R. Atwater, C. M. Yocum, Lela E. Taylor, secretaries; Alexander Paul, oriental secretary; R. A. Doan, survey; department of home missions, Miss D. J. Trout, G. K. Lewis, secretaries; J. M. Bader,

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Southern Methodist Bishops Accept College Presidencies

Two bishops of the southern Methodist church have accepted the presidency of colleges connected with that denomination. Bishop U. V. W. Darlington becomes the head of Kentucky Wesleyan College and Bishop W. F. McMurry succeeds the late Dr. Paul H. Linn as president of Central College, Fayette, Mo. It is expected that both will retain their positions in the episcopacy as well as undertaking the new duties as college executives.

Struggle Continues for Russian Church Power

The action of the former patriarch Tikhon in repudiating the negotiations looking towards a rapprochement with Krasnitzky throws added light on the struggle now going on for control of the ecclesiastical machinery within Russia. Krasnitzky has been the leader of the "living church" group that has been in nominal power for some time, but recently gave to the Moscow press a statement in which he announced that he had fixed up a working agreement with Tikhon by which the two were to work together to control the religious situation. Such a move seems to have appealed to the politic Krasnitzky on account of the increasing popularity of the former patriarch. Tikhon, however, by repudiating

the agreement, which his statement admits was signed, shows that he is still under the influence of the ultra-conservatives who will make no terms with men of the Krasnitzky type.

Episcopal Cathedral for Los Angeles

St. Paul's Episcopal cathedral was dedicated in Los Angeles, Cal., on July 13. Bishop Joseph H. Johnson, of the diocese of Los Angeles, his coadjutor, Bishop W. Bertrand Stevens, and Dean William MacCormack were leading figures in the various services in connection with the dedication. The new cathedral will seat about 1,300. It is in Italian romanesque of the basilica type, and costs about \$700,000.

Disciples to Have Alabama School of Religion

For some time plans have been forming for the founding of a school of religion by the Disciples of Christ of Alabama in affiliation with the university of that state. A board of trustees has been formed and has agreed to underwrite the expenses of a campaign to raise \$200,000, one-half for buildings and equipment and the rest for endowment. It is planned to open the school in the fall of 1925. The authorities of the university are cooperating heartily in all the plans.

Dr. Ainslie Protests Defense Test

Dr. Peter Ainslie, minister of the Christian Temple, Baltimore, Md., has protested through the columns of the Baltimore Sun against the proposed "defense test" on Sept. 12. Among other things Dr. Ainslie wrote: "This is no time for any nation in the world to be parading its military strength when the world lies sick, feverish and suspicious from the scourge of the world war. America cannot afford to arouse the suspicion of the nations of the world by any such exhibition of her military power. If Japan were to pass such an act in her parliament it

would be in heavy black type across the front page of every daily paper in America, and rightly so; or if England or France were to do it, it would likewise be cabled around the world with a suspicious tinge. I am not dissenting from the nation's training soldiers, but I am dissenting from an effort to arm the whole nation to mobilize its military strength in the event of an attack by other nations, when no nation has declared war against us, and when no other nation is now thinking of doing so. It is bad psychology."

Radio Sermons Through Southern Highlands

The Presbyterian mission at Rock Ford, Tenn., has been presented with a radio receiving set, which is proving a means for a wide dissemination of preaching throughout that part of the southern highlands. "Last Sunday evening," one worker testifies, "thirty-five people were here in our home to hear a sermon and music at various places. Ringing the telephone, leave down the receiver and the 22 families on the line heard the music too. One man with a mechanical bump took the horn from the gramophone and tied it to the receiver of the telephone and they have a loud speaker."

Pioneering Still Possible in America

While some churches are reporting their two hundredth anniversaries this summer from North Dakota comes word of the cornerstone laying of the Athol community church on July 9 in a place forty miles from a railroad and far from any other church. The basement and foundation walls were already in, built without cost by volunteer labor, when Rev. George H. Harper and the Rev. Mr. Hurlbert laid the stone, while Rev. Allen Torbet, who had driven 45 miles to be present, made the address. Mr. Hurlbert is now a farmer in this neighborhood and has been active in organizing the church. Mr. Harper is one of those

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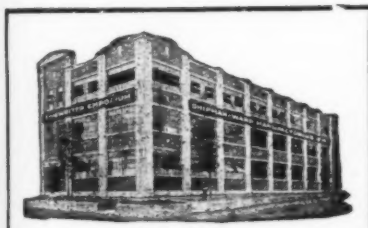
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South Dakota Churches Give Less

Reports for the fiscal year that ended with March show that the Presbyterians of South Dakota have been forced by economic conditions in that state to decrease their giving for benevolences. Comparing 1923 with 1919 it is found that there is \$14,025 less available for benevolent purposes among the English-speaking congregations, \$6,889 among the German, and \$1,996 among the Bohemians. Operating expenses have, however, in most cases gone up. In Montana, likewise, a recent conference of Presbyterians declared the financial outlook to be precarious, many of the most loyal supporters of the church having felt forced to leave the state or being without means to continue their gifts. Had it not been for support from home mission sources it is said that many of the Montana fields of the denominations would have had to be abandoned.

Another Remarkable Evanston Pastorate

Reference was recently made in these columns to the manner in which his parishioners marked the twentieth anniversary of Dr. George Craig Stewart's rectorship at St. Luke's Episcopal church, Evanston, Ill. Now the Baptists have been celebrating the fifteen years of Dr. James Stifler's occupancy of the pulpit of First church in the same Chicago suburb. During this time 700 have been received into church membership, three buildings have been erected—Delano chapel, Evanston hall at Shanghai College, China, and the church house. The church budget has been enlarged from \$9,000 to \$30,000 a year and benevolences from \$6,000 to \$50,000. The church staff has increased from two full-time persons in 1909 to six fulltime and three part-time workers in 1924.

Bulgaria Protects Non-Conformists

A recent petition by the Bulgarian Orthodox Priesthood convention calling upon the government to discourage the spread of nonconformist movements in that country has met with a rebuff. The government, which recently squelched an anti-Jewish demonstration before it could get well under way, declares that national traditions call for equal treatment for all faiths, and states that the tradition will be maintained. The priests, in their action complained that even the activities of such a body as the Y. M. C. A. work against the interests of the church and for the growth of Protestant denominations.

Women United to Get Out the Vote

Many organizations of women, among them the national board of the Y. W. C. A. and of the W. C. T. U., are cooperating with the National League of Women Voters to bring up the vote at the coming election to 75 per cent of the possible total. To do this, there must be an increase of about 25 per cent, approximately 6,000,000 votes, over the total

number of votes cast in 1920. A "get out the vote" campaign that will cover the country has been projected and will be actively promoted by women's organizations. The Federal Council of Churches is also cooperating.

Methodist Bishop Attacks Klux

Bishop E. L. Waldorf of the Methodist church, whose area includes the states of Texas, Louisiana, Oklahoma, Kansas and Missouri, attacked the Ku Klux Klan in a sermon preached at Joliet, Ill., on July 15. "Black, white, yellow and brown," said the bishop, "if they want to live in heaven must learn first how to live on earth. The Ku Klux Klan as a fomentor of religious strife among Americans has no place in this country."

Chicago Episcopalians to Reopen Seminary

The Board of trustees of the Western Theological Seminary, an institution for the training of Episcopal ministers that has been located in Chicago, has decided to reopen the seminary with such buildings as may be necessary at the beginning of the academic year in 1925 if sufficient funds can be collected. As there is now \$350,000 of a required \$600,000 in hand it can be seen that \$250,000 is still required. It is planned to locate the school in Evanston, where it will do its work in cordial relations with Northwestern University.

Gideons for Peace and Sabbath Observance

Among the actions taken by the Christian Commercial Travelers' Association of America—the Gideons—at their national convention held during the last week in July at Madison, Wis., were resolutions favoring world peace and a better form of Sabbath observance. "We favor and desire to tender our aid to any plan entered into by our government looking to the establishment of world peace, to be accomplished either by the League of Nations or a world court," said one resolution. Another, while not calling for the strictest of blue laws, urged upon the states "the great need of preserving the laws already upon our statutes for the protection and preservation of the Christian Sabbath, and the passage of other laws that are necessary to further safeguard this greatest of Christian institutions."

Disciples Missions Make Strong Financial Showing

The close of the financial year of the United Christian Missionary Society, the unified benevolent organization of the Disciples of Christ, showed total receipts of \$2,980,406.21, an increase of \$327,302.80 over the year previous. The \$1,000,000 golden jubilee fund, which is to be raised by the end of October, has now touched the \$515,384 mark. During the year there was an increase of 241 in the number of churches contributing to the funds of the society, of 26 in the number of Sunday schools, of 142 in the number of Christian Endeavor societies, of 135 in the number of women's missionary societies, of 72 in the number of circles and triangles, and of 199 in the number of children's organizations.

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By means of a special street car which makes the rounds of about half the city of Sacramento, Cal., the daily vacation Bible school conducted by the Fremont Park Presbyterian church gathers a large proportion of its 435 children. Another unusual feature is the meeting of the school in a school-building owned by an order of Roman Catholic brothers, permission having been given by them for the use of the premises for this purpose.

Corrected Date of Labor Sunday

Under the heading Help for Labor Sunday, appearing in the news columns of the issue of August 7, it was announced that Labor Sunday is the Sunday in September nearest Labor Day, or Sept. 7. The correct date is Aug. 31.

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Laurence Stallings, in the New York World, says that, from the scientific point of view, Albert Edward Wiggam, author of

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The Amateur Postermaker, by Jeanette Eloise Perkins. Pilgrim Press, \$1.00.
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